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ABSTRACT

A book of language and cultural material for teachers and students of Ewe presents vocabulary lists and samples of Ewe language in various contexts, including letters, essays, and newspaper articles. Although not presented in lesson format, the material can be adapted by teachers or used by students for independent study. It is divided into two main parts: general skills and technical skills, with Ewe and English on facing pages. Contents of the general skills section include these topics: proverbs, letter writing, sports, funeral ceremonies, traditional holidays and festivals, totems and taboos, divination, church, clothing, body parts, diseases and injuries, getting a motorbike repaired, foods, relationships between men and women, a history of the origins of the Ewe peoples, articles from Togo-Presse, Ewe folk tales, traditional songs, and traditions. The technical skills section topics include: going to meetings and making speeches, construction, digging wells, raising chickens, raising rabbits, raising cattle, animal traction, prenatal consultations, postnatal consultations, a health questionnaire, school gardening, and taking care of water. Worksheets are included for both sections. (MSE)

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EWE
(for Togo)

Special Skills Handbook

compiled by Paul R. Kozelka and Yao Etê Agbovi

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Peace Corps

PEACE CORPS

LANGUAGE HANDBOOK SERIES

This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Pijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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1980

EWE

SPECIAL SKILLS HANDBOOK

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Artist	Pat Moran
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ACKNOWLEDGMENTS

It seems like such a short distance in time, from July 1973 when I learned my first words of Mina during Peace Corps Training in Togo, to the present where I am rejoicing in my ability to help other volunteers to have as rich an experience as I did. I recognize that innumerable people have contributed to my modest knowledge of the Ewe language and culture and I am indebted to them all. I could never name, much less thank everyone who has provided me with a definition here, a word of encouragement there, over the last seven years.

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I would be remiss not to mention that, in spite of our final record with the Birdwatchers' team, as we were known, for me the past six months have been truly a winning season.

If I have overlooked anyone whose contribution in any way helped to make these materials a success, may they forgive me and rest assured that the final product is worthy of all our efforts.

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INTRODUCTION

The material in this handbook is not set up as a series of language lessons. For the most part, the material is presented as vocabulary lists and samples of the Ewe language in various contexts, from letters to essays and newspaper articles. All this is not to say that the material cannot be used as the basis for language learning activities because the purpose of this book is to provide the raw material for dozens of study sessions. Some of these sessions may occur during the formal language training program as the basis for supplementary lessons to the Communication and Culture Handbook and the Grammar Handbook. Although we have not provided explicit instructions on how to incorporate this material into the formal language program, we feel confident that students and teachers will pick up many language learning ideas from the Communication and Culture Handbook and apply these ideas to the texts and lists in this volume. We also expect that this handbook will be extremely useful as a basis for informal, in-service self-study. The lone volunteer at his site can use this handbook along with a willing native speaker as the basis for hours of language study whether that study be simply memorization of vocabulary or discussion of one of the many topics presented in the book.

The book is divided into two main parts: General Skills and Technical Skills. Most people will probably want to work through most if not all of the general skills since in one way or another, they will help make the weeks and months of living among the Ewe people all the more meaningful. Naturally, the technical skills section has some sections that will be of great interest to some learners and some sections that are irrelevant. It is up to you the learner to work on those sections that are of interest to you.

In general, the material is presented in a facing-page format with English on the left and Ewe on the right. This bilingual format should prove useful in self-study situations. But the format can also get in the way of learning Ewe if you don't make an attempt to break away from the English "crutch." A recommended procedure is to read the

English page quickly to get a general sense of what is contained in the lesson. Then fold the English page under and study the Ewe page carefully, trying to make as much sense of it as you can. When you have reached the point where you can do no more with the Ewe alone, turn back to the English for help. Then come back to the material on a later day and see if you can get along without any reference to the English.

Finally, you will note that in a few places we have left spaces, lines and openings to encourage you to add your own words, phrases, and lists. Involve yourself with the text and make it your own. The more you invest yourself in the material the more it will become part of you. Have fun and good luck.

PART I

GENERAL SKILLS

The Art of Ewe: Speaking in Proverbs

Ewe is one of those tremendously rich languages which boast a wealth of proverbs and euphemistic expressions, most of which are known to and used by very few people outside of a small number of sages, scholars, and elders. When you can deftly use an appropriate euphemism or proverb in a conversation, or in response to a question, there will be little doubt left as to your dedication to learning the Ewe language and culture. People may begin to wonder, however, if you were really born and grew up in the U.S. Here are a few proverbs to get you started. Whenever you hear a new one, add it to the list. (More can be found in books such as R. K. Nutsuako's Blema Kɔnuwo Lododowo Kple Adaganawo, or S. J. Obianim's Ewegbe ŋuti nunya-Akpa evelia. We have given rough literal translations when we couldn't find an English equivalent. Some have been left blank for you to discover on your own. In any case, you should check them all out for yourself.

Proverbs

1. "This is how it's done" doesn't make for progress.
2. Legba doesn't blink. (Don't sleep at the wheel.)
3. Don't bend over backwards for life's problems.
4. If you cure a madman of his madness, he still has enough left to chase away chickens.
5. Beggars don't ask for a second helping.
6. String ties an object but not water.
7. A foot trips on a rock but doesn't break a rock.
8. Hen says! good things don't stay long in one place.
9. It used to rain more, but the earth drank it. (Easy come...)
10. The grass is always greener...
11. It's on top of mud that water lies. (First things first.)
12. A big chair doesn't make a chief. (Don't judge a book by it's cover.)
13. "One bad apple..."
14. A promise is equal to a debt.
15. One man's knowledge is contained in a small calabash.
16. Three people can't form a group if two of them have something going.
17. A native son doesn't lead cows.
18. "You can lead a horse to water..."
19. One rotten palm-nut spoils the sauce.
20. As ye sow, so shall ye reap.
21. A dog eats a bone, but not metal. (Man perseveres...)
22. The-one-that-got-away was always the big one.
23. Patience is...
24. The city is nice, but not equal to home. (There's no place like home.)
25. The leper is buried on the same day as the hunchback.
26. Two wise men won't split three coins.
27.
28.
29.
30.

Lododowo

1. Nenema ko wowɔnɛ medoa ɖe ŋgɔgbe o.
2. Legba medana aɖaba ɖe aɖaba dzi o.
3. Agbezia mezia ame wozia gana o.
4. Ne eda aɖaʋa na aɖaʋatɔ hã la, koklo nya tɔa kpɔ tɔ na.
5. Enubiatɔ mebiana "ɖe edzi" o.
6. Eka bla nu meblana tsi o.
7. Afɔ kle kpe megbã kpe o.
8. Koklonɔ be nu vivi menɔ teƒe ɖeka o.
9. Etsi dza wú ema tsã, gake anyigba noe.
10. Ame de bɔko medze awe nu o.
11. Eba dzie etsi hana ɖo.
12. Zigã mewɔ efia o.
13. Ame ɖeka ƒe ta koe biana le kɔƒe eye woyɔa kɔƒeatɔwo be tadzɛ̃ kɔƒetɔwo.
14. ŋugbeɖoɖo sɔ kple fenyinyi.
15. Ame ɖeka ƒe nunya akpetuguié.
16. Ame etɔ̃ mado ha, nya le eve si.
17. Aƒevi mekplɔ enyi o.
18. Lã ƒudui melέa ka na agama o.
19. Deku vɔ̃ ɖekae gblẽa detsi.
20. Wɔ baɖa, ku baɖae wua ame.
21. Avu du ƒu meɖua ga o.
22. Lã sileamegbɔ lã lolò ŋutɔe.
23. Ðɔɖɔɖɔ woɖaa kpe, kpe bina.
24. Dume nyo mesɔa aƒe o.
25. Kponɔ ɖigbe enye agbatɔ ɖigbe.
26. Nunyala eve memaa hotsui etɔ̃ o.
27. Gbɔtsike menɔ egbɔ ŋgɔ o.
28. ƒe ɖeka wɔ ɖeka.
29. Ge metuna xo na aɖaba o.
30. Gbesigbe neta avɔ nyuie la medoa go lõxɔ o.

Letter Writing

On the opposite page is a model personal letter in Ewe. Study its form and then try your hand at a letter on this page.

Agbalẽŋɔŋlɔ

Yao Amedɔmenya
B.P. 7012
Lome, Togo

Siamlɔm, 20 lia, 1980

Afenɔ Christine McDougall
Corps de la Paix
B.P. 3194
Lome, Togo

Xɔ̃ nye Lɔlɔ̃a,

Enye dzidzɔ ga nam be, maŋlɔ nawo be, nye kple nɔvinye mìeɖo kpe edzi be mìawɔ mìaƒe tsaɖiɖi le ɣleti, si gbɔna la ƒe ŋkeke 14 lia dzi ayi ɖe Kpalime.

Mìedi tso gbɔwò be ava kpe ɖe mìa ŋuti le mɔzɔzɔ sia me. Mìele ɖoɖo geɖewo wɔm le ŋkeke sia ƒe dzidzedze ŋuti. Meka ɖe dzi be ado dzidzɔ nawò hã.

Mese ɖe afisia do gbe nawò nyuie.

Nye xɔlɔ̃wò,

Yao

Sports

Coaching

1. You're not running at all. You're running well.
2. You're not playing well. You're playing very well.
3. Your center groupings aren't good.
4. You're not passing the ball around.
5. Let's try switching the left man to the right.
6. If you get a pass, don't run with it.
7. Make an effort to get the ball right in the net.
8. Hit this ball with just the tips of your fingers.
9. Everybody keep their positions.
10. Set the ball up well for your team-mates.

Spectating

1. This team is better than our team.
2. Our team really tries hard.
3. That's our star player.
4. She scores lots of points.
5. Even if we don't win, you can see that their playing wasn't as good as ours.

Teamwork

1. Run and jump
2. Cover that man.
3. Stick with him.
4. Stay under the basket.
5. Pass to me when I'm in front of the goal.
6. Double-team the middle.

Le Bɔlfofo

Bɔlfoƒadzikpɔkpɔ

1. Miele du sim kura o. Mile du sim nyuie.
2. Mia ƒe bɔl menyo o. Mia ƒe bɔl nyo ŋutɔ.
3. Domedome ha me menyo nami o.
4. Miele bɔl nam mianɔewo o.
5. Mekpɔ be mia ɖɔli teƒe na amesi le miame la neva yi nu ɖusime.
6. Ne woda bɔl nawo la megazɔ o.
7. Dze agbagba nada bɔl woayi ɖe kusia me.
8. Miaƒo bɔl sia kple asiviwo nu kɔ̀.
9. Amesiame nenɔ eƒe teƒe.
10. Miaxɔ bɔl ɖe dzi nyuie na mia nɔviwo.

Nukpɔkpɔ

1. Bɔlfoha sia sɛ̃ŋu wu mìa ƒe bɔlfoha.
2. Mìa ƒe bɔlfoha dze aybagba ŋutɔ.
3. Amesia enye mìaƒe bɔlfola nyuietɔ.
4. Edona age geɖe.
5. Ne mieɖu dzi o ha, miekpɔ be amesiawo ƒe bɔl ƒofo menyo abe miatɔ o.

Hadowowo

1. Zɔ̀ yi dzi.
2. Lé amesia.
3. Nɔ eŋuti.
4. Nɔ kusia gome.
5. Nam bɔl esi mele kusi ŋgɔ.
6. Ame eve nenɔ domedome.

Funeral Ceremonies

1. There are different types of burials because in the village they bury the dead sooner than in the city. For this reason, not many people go (to burials). Yet, at the time of the funeral (wake) many people go to do the funeral ceremonies.

2. When someone dies, they prepare him and dress him. A vesper is held for him and his picture is put up over a well-covered bed. This bed remains thus until the time of the funeral ceremonies and is a reminder to the family.

3. When the burial is already done, the funeral is held. The funeral is begun with the customs of libation.

4. After that, the wake is held. The wake ceremonies begin with Christian hymns--Protestant or Catholic. During the wake, sad songs are sung and people tell stories until midnight.

5. After the wake of the faithful, drums are played until morning, and people dance. In the morning, they go to mass with bereaved.

6. After that, one goes to express condolences for the family of the deceased and money is collected for the expenses of the funeral ceremonies.

Kunuwɔwɔ

1. Amedi̱i̱wo le vovovo elabena le kɔ̃fewo me la wodi̱na amekuku kaba wu du gãwo me. De esiata ame sɔgbɔ wómeyina o. Kem le tsɔ̃wɔyi la amewo yina sɔgbɔ hena ku kɔnuwɔwɔ.

2. Ne ame adze ku la wodi̱ona atsɔ nɛ nyuie eye wodi̱onɛ agbaŋuti, le abati nyuie dze dzi. Abati sia nɔ anyi vasedze kunuwɔwɔ yi eye wo nyea ŋkudi̱odzinu na fomeawo.

3. Ne wodi̱ amekukua vɔ la wowɔna kunu(tsɔ̃) nɛ. Wodzea kutefe gɔme kple tsi kɔdze anyi kɔnuwo.

4. Emegbe la wodɔna ŋu. ŋudɔdɔ kɔnuwo dzea egɔme kple Kristotɔwo fe hadzidzi--Bremen alo Katolikotɔwo. Le ŋdɔ yi la wodzina nublanui hawo, eye amewo gblɔna ŋutinya vovovowo, vasedze zã ga wuieve.

5. Le xɔsetɔwo fe ŋdɔdɔ megbe la, wo fona uu vasedze ŋdime eye wodi̱una ye. Le ŋdime la, woyia dze ku-sɔleme kple kutɔwo.

6. Le sɔleme megbe la woyia dza do baba na kufomeawo eye wodzɔna ga na kunuwɔwɔ fe fe xexe.

Traditional Holidays and Festivals

Feast of the New Yam

When the new yam comes out, this feast is celebrated, both in the Ewe regions and in the northern ones.

This feast is the eating of the new yam for the first time in the home. The yam is cooked and everyone eats some of it. On this day drums are played and everyone is joyous because the new yam has come out.

Feast of the Ewe Origins (Feast of the Walls)

This feast celebrates the history and origins of the Ewe peoples, and is held in Notse. During the festival, the Ewes' history and origins are recounted. How they came to Notse and dispersed from there.

The Taking of the Stone

This is a festival of the Mina (Ge) peoples around Anexo. It is celebrated every year in Glidzi and Anexo. And ceremonies for the taking of the stone are done at the lagoon. This stone shows the year's good fortune--with good harvests--or its misery--with drought and sickness.

Family Reunion Feast

This is a feast celebrated every year by the people from Anexo. This feast is the bringing together of the family. At this time everyone can see each other and be joyful. They cook and eat the traditional meal of yekeyeke.

Feast of the Beans (Tsevie)

When one of the branches of the Ewe people arrived at the place we now call Tsevie, their food was gone but they planted some beans. The beans grew extremely well. When they wanted to move on, some of the people said: Let's stay awhile so the beans can bear a little more fruit. (Tsevie = to bear a little more). Every year, the people of Tsevie commemorate this day.

Nkekenyuie kple Azãwo

Teduduzã

Woduna azã sia esi te yeye do go, le eveawo ƒe nutowo me kple dziehe nutowo me.

Azã sia nye te yeye ƒe dudu zi gbãtɔ le afeme. Wodana te sia eye amesiame dunɛ. Le nkeke sia dzi wofona uu eye amewo katã kpɔa dzidzɔ elabena te yeye do go.

Agbogbozã

Agbogbozã enye eveawo ƒe ŋutinya kple dzɔdzɔme zã, si woduna le Nɔtsẽ. Le azã sia me la wogblɔna eveawo ƒe ŋutinya kple wofe dzɔdzɔme. Alesi wowɔ hafi vadɔ Nɔtse kple alesi wova kaka dɔ.

Kpetsɔtsɔzã

Anexɔ alo Gẽwo fe azãe. Woduna azã sia le ƒesiaƒe me le Anexɔ-Gliɖzi. Eye wowɔna kpetsɔtsɔ kɔnuwo le tɔme. Kpe sia fiana ƒe la ƒe dzɔgbe nyuie kple nukuwo ƒe wɔwɔ nyuie, alo ƒe la ƒe manyomanyo, ŋdɔuuuu kple dɔlelewo.

Yekeyeke

Yekeyeke enye Anexɔtɔwo ƒe azã si woduna le ƒesiaƒe me. Azã sia enye ƒome dɔdɔ dɔ ƒe azã. Le azã sia dzi la amewo katã kpɔa wonɔewo eye wokpɔa dzidzɔ. Wodana yekeyeke si nye wofe de kɔnu. Yekeyeke ƒe gɔme nye be amesiame neva ke.

Ayizã

Esi Eveawo ƒe hatsotso akpa ɖeka va ɖo teƒe si miyɔna fifia be Tsevie la, nuduɖu vɔ le wosi gake wofa ayi. Ayi la wɔ nyuie ŋutɔ. Le esime wodzro be yewoadzo la ame aɖewo gblɔ be: mianɔ anyi ne ayia netse vie. (Tsevie) ƒesiaƒe la Tsevietɔwo ɖona ŋku ŋkekesia dzi.

Totems and Taboos

Traditional beliefs and practices relating to talismans, charms, totems and taboos may be more or less extensive depending on the area you live in. If you express a sincere interest, you should be able to learn much about what is important to the people you live with and what is most commonly practiced or believed in. The following are a few of the most basic terms you will come across and should give you a start.

Fortune/Destiny/Law

Fortune is one's destiny on the earth. People follow its dictates (will) throughout life. It is the way to follow to good luck.

A law is what the government says one must not do in the country. One speaks of governmental laws.

Taboo/Totem

A taboo is a ruling about what you shouldn't eat during your lifetime. Or about what is a totem for your family. For example, in some families they don't eat beef. This shows that beef is their totem.

A taboo is something which doesn't suit a person, and if he eats it he can get sick.

These forbidden foods are taboos. A person who can't eat something taboo says: That is taboo for me. Or: That is my totem.

Demon

A demon is an invisible spirit which people worship. It is an earthly power coming from people's actions.

Lie-detecting Ordeal

An ordeal is what is done to bring out the truth contested by two people. It is called undergoing an ordeal.

Idol

An idol is something made of earth which is worshipped and to which sacrifices are made. It is like an earthly god.

Sacrifice

A sacrifice is a gift to an idol or to a demon.

Charm/Talisman

A charm is an earthly power which people possess, and through its uses many surprising things happen.

Se, Ekɔ, Trə, etc.

Se

Se enye dzɔgbe si ɖo ɖe anyigba dzi. Eƒe lɔlɔnu dzi amewo zɔna ɖo le agbesia me. Ɛnye mɔ si dzi azɔ akpɔ dzɔgbe nyuie.

Se enye nusi dziɖuɖu gbe be womawɔ le dukɔa me o. Wo yɔe be dziɖuɖu ƒe sewo.

Ekɔ

Ekɔ enye sedɛde ɖe nusi maɖu le wo agbeme o. Alo nusi enye ekɔ na miaƒe ƒome. Le kpɔɖenume, le ƒomea ɖewo me wo meɖua enyilã o. Efia be enyi enye ekɔ nawo.

Ekɔ enye nusi mədzɔa dzi na ame o, eye ne eɖui la ateŋu adze dɔ.

Nu maɖuɖu siawo nye ekɔ. Amesi ɱateŋu aɖu ekɔ o la gblɔna be: Ekɔ le ɳunye. alo: Nusia enye ekɔ nam.

Trə

Trɔ enye vivime gbɔgbɔ si amewo subɔna. Enye anyigbadzi ƒe ɳusẽ to aɱegbetɔ ƒe nuwɔwɔ me.

Aka

Aka enye nusi wowɔna he nya na nyateƒe toto le ame eve dome. Woyɔe be akanyinyi.

Legba

Legba enye nusi wowɔ kple anyi eye wo subɔnɛ, wua lã nɛ. Ele abe anyigba dzi Mawu ene.

Vɔsasa

Vɔsasa enye nu nana legba alo trɜ.

Gbesa

Gbesa enye anyigbadzi ƒe nusẽ si le amewo si, eye to eƒe nyatiwo me la nu geɖe dzɔna nukutɔe.

Divination

1. An oracle is something used to discover invisible things. Using an oracle is called divination.

2. Divination is the consultation of cowrie shells or an oracle allowing the soothsayer/diviner to see the invisible, or whatever you wish.

3. The lay of the cowrie shells is what shows truth and good fortune.

4. Some diviners draw lines in the sand when consulting an oracle.

5. Hot oil is used to bring the truth to light between two people. For example, someone has stolen something and says he hasn't.

6. He is brought to the hot oil drinking-place. This oil is on the fire and is poured out for the people to drink.

7. If you haven't stolen anything, you can drink it easily.

8. However, if you have stolen, you won't be able to drink this oil: thus the truth is brought out.

(See if you can discover other such practices in your area, agoku, for example.)

Afãkaka

1. Afã enye nusi wotsɔ kpɔna vivime nuwo. Amesi si afã le ŋkɔe nye bokɔnɔ. Afã ʃe zazã enye afãkaka.

2. Afãkaka enye hotsui alo afã dzɔnu si bokɔnɔ ateŋu kpɔ nusi le vivime, alo nusi dim nele.

3. Hotsui ʃe nɔnɔme ye fiana nyateʃe kple dzɔgbenyuie.

4. Bokɔnɔ ɖewo tea fli ɖe ekɛme hafi ka afã

5. Ami dzodzo enye akadodo na ame eve. Le kpɔɖenume la, ame aɖe fifi eye wobe ye mefifi o.

6. Wokplɔnɛ yina ɖe ami dzodzo noʃe. Ami sia nɔa dzo dzi eye wokunɛ na amesia be woano.

7. Ne mefifi o la, ano ami sia bɔbɔe.

8. Vɔa, ne fifi la, mateŋu ano ami sia o: ekema aka le.

At Church

1. church bell
2. to go to church
3. to attend church (regularly)
4. to pray
5. to stand
6. to sing
7. choir
8. to bless
9. blessing
10. Lord, Saviour
11. heaven
12. sacred, holy
13. communion, the sacrement
14. to take communion
15. spirit
16. holy day
17. Christians
18. cross

1. The church bell has rung.
2. I'm going to church.
3. I attend church.
4. Let us pray.
5. Let us stand and pray.
6. Let us sing.
7. The choirs will sing.
8. Let us receive the blessing.
9. Almighty, our Lord and Saviour.
10. Our Father who art in heaven.
11. Prepare to receive communion.
12. Those taking communion, come forward.
13. The Father, the Son and the Holy Spirit.
14. This Sunday is a holy day.

Le Sɔleme

1. sɔleme ga
2. yi ɖe sɔleme
3. de sɔleme
4. do gbe ɖa
5. tsitre
6. dzi ha
7. hadziha
8. yra
9. yayra
10. ɖela, xɔla
11. dzifo
12. kɔkɔe
13. nuɖuɖu kɔkɔe
14. de kplɔ̃ ŋu
15. gbɔgbɔ
16. ŋkekenyuie
17. Kristotɔwo
18. atitsogã

1. Sɔleme ga fo.
2. Meyina ɖe sɔleme.
3. Medena soleme.
4. Mina miado gbe ɖa.
5. Mitsitre miado gbe ɖa.
6. Mina miadzi ha.
7. Hadzihawo na dzi ha.
8. Mina miaxɔ yayra.
9. Afetɔ, mia ɖela kple mia xɔla.
10. Mia tɔ si le dzifo.
11. Miadzra ɖo na nuɖuɖu kɔkɔe la xɔxɔ.
12. Kplɔ̃ŋudelawo woadzra ɖo na nuɖuɖu kɔkoe la xɔxɔ.
13. Tɔ kple vi kple gbɔgbɔ kɔkoe.
14. Kwasiɖa si gbɔna enye ŋkekenyuie.

Clothing

1. underwear
2. socks; shoes
3. long boubou
4. medium boubou (open sides)
5. boubou-shirt
6. underpants
7. to tie a cloth around the waist (men)
8. to tie a cloth around the waist (women)
9. to wear a scarf (tie up one's head)
10. ear-ring; ring
11. beads
12. pants
13. shorts
14. shirt (long-sleeve, short-sleeve)
15. dress
16. hat
17. scarf

1. His underwear is showing.
2. Don't put shoes on before socks.
3. I bought this boubou in the market.
4. My friend made this boubou for me.
5. I ordered myself a boubou-shirt.
6. This kid doesn't have any underpants on.
7. Kofi has tied on his cloth and is dancing.
8. Ama has wrapped her cloth well.
9. Akosiwa didn't put on a scarf before coming to see me.
10. We bought these ear-rings and rings yesterday.
11. Afi is wearing beads around her neck.
12. Leo's pants are too wide.
13. Players wear nice shorts.
14. I ordered a long-sleeve shirt.
15. That dress looks good on you!

Awudodo

1. awutewui
2. afɔwui; afɔkpa
3. batakali
4. agbaɖa
5. dzɔmpa
6. ego, aventɛ
7. sa avɔ ɖe ali
8. ta avɔ
9. bla ta
10. togɛ, alɔgɛ, asigɛ
11. dzonu
12. atawui
13. atakpui
14. dziwu (abɔ legbe, abɔ kpui)
15. awulegbe
16. kuku
17. taku

1. Eƒe awutewui le dzedzem.
2. Mado afɔkpa hafi ado afɔwuiwo o.
3. Meƒle batakali sia le asigame.
4. Xɔ̃nye tɔ agbaɖa sia nam.
5. Medɔ dzɔmpa na nye ŋutɔ la.
6. Ðevi sia medo ego o.
7. Kofi sa avɔ ɖe ali le ƴe ɖum.
8. Ama ta avɔ nyuie.
9. Akɔsiwa mebla ta hafi va gbɔnye o.
10. Miƒle togɛ kple alɔgɛ siawo etsɔ.
11. Afi do dzonu ɖe ekɔ.
12. Leo ƒe atawui keke akpa.
13. Bɔlƒolawo dona atakpui nyuie.
14. Medo dziwu abɔ legbe.
15. Awulegbe ma dzewo ŋutɔ.!

Clothing

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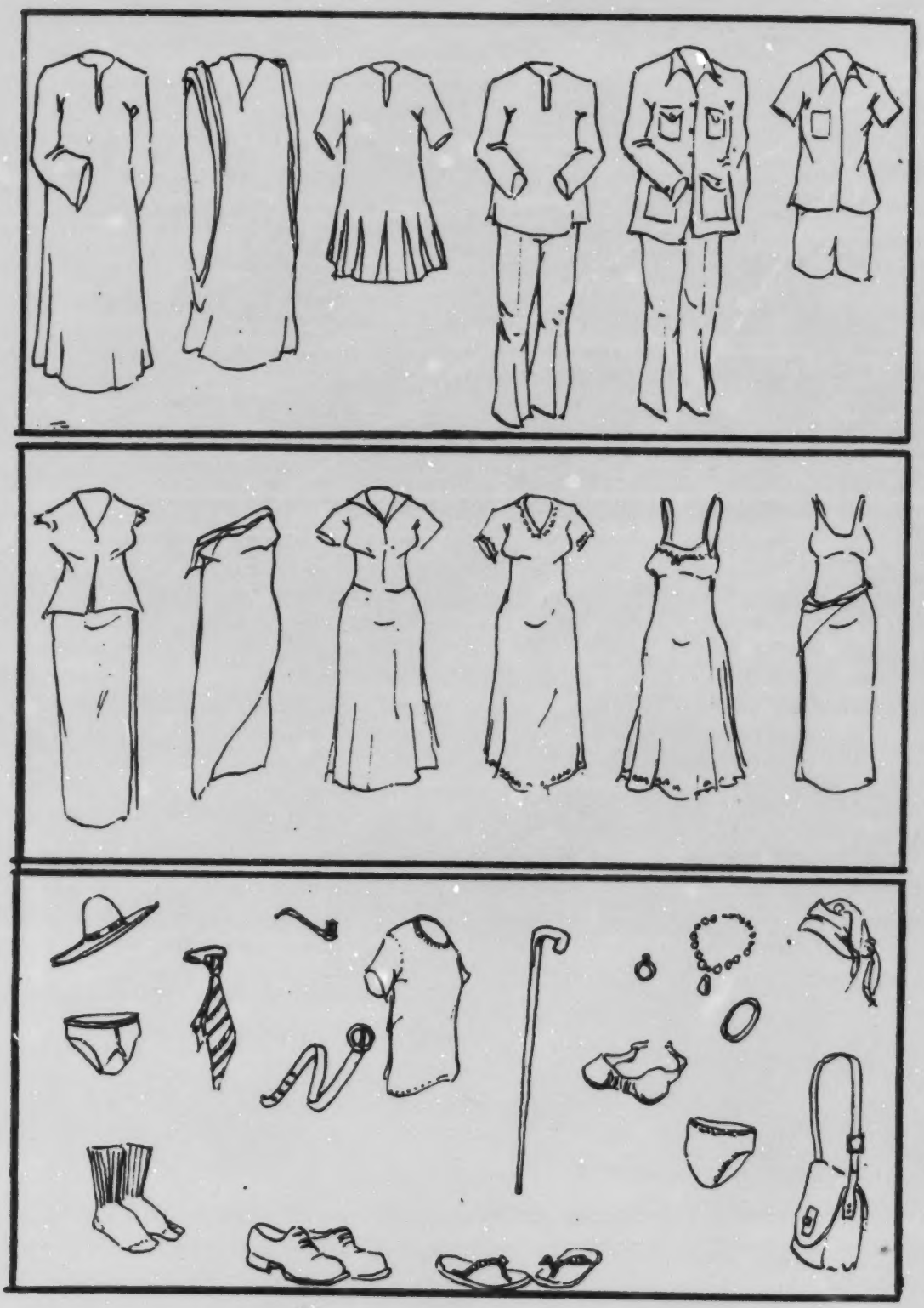

Body Parts

1. cheek
2. arm
3. shoulder
4. elbow
5. eyelid
6. foot
7. toes
8. buttock
9. chest
10. shin
11. waist
12. knuckle
13. anus
14. hand
15. palm
16. finger
17. thigh
18. side, rib
19. hair
20. back
21. chin
22. knee
23. neck
24. mouth
25. head
26. ear
27. belly
28. fingernail
29. body hair
30. forehead
31. eye
32. face
33. nose
34. penis
35. vagina

Amegbeto ƒe Tefewo

1. alɔgo
2. abɔ
3. abɔta
4. abɔkligo
5. aɖaba
6. afɔ
7. afɔviwo
8. agɔnu
9. akɔta
10. akpaligbe
11. ali
12. alɔtinu
13. aŋome
14. asi
15. asime
16. asiviwo
17. atà
18. axa
19. eɖa
20. edzime
21. eglà
22. eklo
23. eko
24. enu
25. eta
26. eto
27. ƒedo
28. fetsu
29. ƒu
30. ŋgó
31. ŋku
32. ŋkume
33. ŋɔti
34. ŋutsume
35. ŋyɔnume

General Skills

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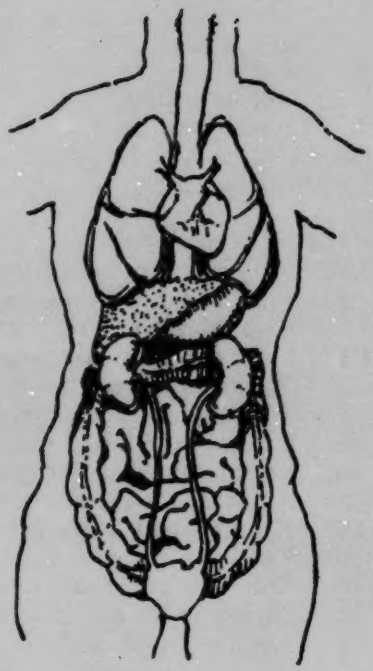


Other Diseases and Injuries*

1. leprosy
2. whooping-cough
3. to sprain
4. to scrape
5. measles
6. stomach-ache
7. headache
8. to break
9. to bite someone
10. blood
11. to bleed
12. to bleed profusely
13. smallpox
14. abcess, swelling
15. to have diarrhea
16. fever

1. This person is a leper.
2. This child has whooping-cough.
3. I sprained my foot at the stadium.
4. I scraped my leg when I fell down.
5. These children have measles.
6. Kofi has a stomach-ache.
7. Esivi has a headache.
8. Kofi broke his leg yesterday.
9. Ablavi bit Akua when they were quarreling.
10. A snake bit Kofi yesterday at school.
11. This girl is bleeding.
12. She has a bloody nose.
13. Smallpox is a serious disease.
14. I have an abcess on my leg.
15. My foot is swelling (swollen).
16. I have diarrhea.
17. I have a fever.

*Also see Lesson 20 in the Communication and Culture Handbook.

Dɔlele kple Abixɔxɔ Bubu ɖewo

1. ekpo
2. dzaye
3. ɖoli
4. bebe
5. gbabɔe
6. dɔmeɖui
7. etaɖui
8. ŋeŋe
9. ɖu ame
10. ɛuu
11. ʊu le dodom
12. ʊu le yiyim
13. sakpate
14. nutete
15. srã̃ dɔme
16. asrã̃

1. Amesia nye kponɔ.
2. Ðevisia le dzaye kpem.
3. Meɖoli afɔ le bɔl ʃoʃe.
4. Mebebe ata esi medze anyi.
5. Ðevi siawo le gbabɔe lem.
6. Dɔme le Kofi ɖum.
7. Eta le Esivi ɖum.
8. Kofi ŋe ata etsɔ.
9. Abiavi ɖu Akua esi wole dzre wɔm.
10. Eda ɖu Kofi etsɔ le suku.
11. ðu le yiyim le nyɔnuvisia nu.
12. ðu le dodom le ŋɔtime nɛ.
13. Abia le ʊu tom.
14. Sakpate enye dɔ baɖa.
15. Enu te ata nam.
16. Afɔnye le tetem.
17. Mele dɔme srãm̃.
18. Asrã̃ lém.

1. vomit
2. pregnancy
3. pregnant woman
4. anemia
5. blister
6. to catch the clap
7. worm
8. lice
9. breath, to breathe
10. chill
11. to be constipated
12. rash
13. dizziness
14. to pass gas
15. itch
16. to defecate
17. paralysis
18. sweat

1. Are you vomiting?
2. Are you pregnant?
3. Have the women with child come to see me.
4. This person is anemic.
5. What has broken out (blistered) on the child's skin?
6. Did you "pick up" something somewhere?
7. Worms are what are bothering me.
8. This woman has head lice.
9. He is breathing normally.
10. I'm chilly.
11. I'm constipated.
12. I have a rash.
13. I'm dizzy.
14. I'm not passing gas.
15. I itch. (I'm scratching.)
16. He's paralyzed on one side.
17. I'm sweating.

1. nuɖeɖe
2. efu
3. efunɔ
4. tete
5. loló
6. nulɔlɔ
7. vɔklui
8. eyɔ
9. gbɔgbɔ
10. avuvɔ
11. de atsi
12. akpà
13. mɔtrɔ
14. ŋɔ
15. ŋuti kuku
16. nye mi
17. gbafã
18. afifia

1. Ele nu ɖem a?
2. Efu le asiwò a?
3. Nyɔnu funɔ va makpɔ wó.
4. Amesia le tete dɔ lem.
5. Nukae loló ɖe ɖɛvia ŋuti?
6. Elɔ nu le afiɖe a?
7. Vɔklui ye le fu ɖem nawo.
8. Eyɔ le tame na nyɔnuvi sia.
9. Ele gbɔgbɔm nyuie.
10. Avuvɔ le wɔnyem.
11. Mede atsi.
12. Medze akpa.
13. Nye mɔ le tɔtrɔm.
14. Nye mele ŋɔ nyem o.
15. Mele ŋuti kum.
16. Egbafã le akpa ɖeka.
17. Medze afifia.
18. Afifia le tenyem.

Getting a Motor-bike Repaired

Note: There are very few words in Ewe for naming parts of machines. One can, however, carry on a conversation about motors and their parts in Ewe, using the French names only when necessary. Here is a simple conversation between a bike owner and a repairman. If you think about what will need to be said beforehand, you can probably find words you already know for things such as "buy, clean, new" etc.

M: Mr. Mechanic, my motor-bike has broken down. I'd like you to change the tire for me. I'd also like to have you change the points.

G: Will you be buying the parts for me to change? Or, should I buy them? Is that okay with you?

M: Did you change the points? Did you clean the spark plug thoroughly?

G: Yes, I did it all up.

M: Mr. Mechanic, how much is that?

G: 1000 francs.

M: Please, come down a little.

G: Nope.

M: Here's five hundred. Thanks a lot, Mr. Mechanic.

Mɔ ƒe Dzadzraɖo

M: Gbede, emɔnye gble. Medi be aɖɔli dovi nam. Medi be atutu "vis platine" ha nam.

G: Ayi ƒle nuwo vɛ ne maɖɔliwo nawo a? Aloo, maƒle wo a? Edzɔdzi nawo a?

M: Eɖɔli "vis platine" a? Etutu "bougie" nyuie ɖe a?

G: ɛ̃, mewɔe kenken.

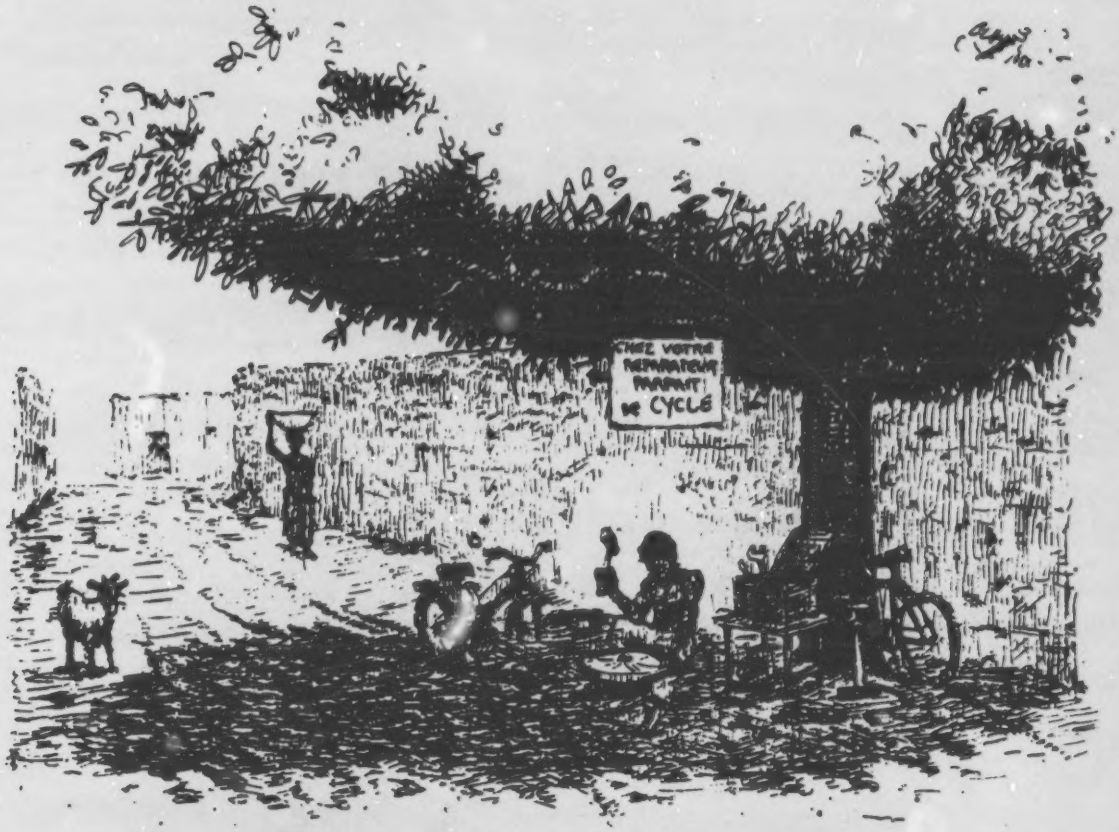
M: Gbede, nene axɔ?

G: Kotoku ɖeka.

M: Meɖe kuku, ɖe dzi nam.

G: Ao ɖe.

M: Mana wò biye'dze atɔ̃. Akpe nawo, gbede.



Foods

Grains

1. beans
2. peanuts
3. corn
4. millet (& sorghum)
5. rice
6. gourd seeds
7. ground peas

Tubers

8. cassava
9. yam
10. sweet-potato
11. taro

Fruits

12. plaintain
13. banana
14. orange
15. avocado
16. pineapple
17. papaya
18. coconut

Greens

19. spinach
20. okra
21. bean-leaves

(the others have no simple English equivalent)

Pâtes

22. plain pâte
23. fermented pâte
24. pounded yam
25. cassava meal
26. cassava meal "mush"

Fish

27. _____
28. _____
29. _____
30. _____
31. salmon
32. crab
33. shrimp
34. tuna

Meats

35. goat
36. beef
37. pork
38. mutton
39. agouti
40. chicken
41. guinea-fowl
42. turkey-tail

Snacks

43. bean beignet
44. flour beignet
45. "fortune cookie" pastry
46. corn & peanuts
47. doughnut
48. peanut-brittle (nougat)
49. "pick-up sticks" (corn or peanut)
50. porridge ("la bouillie")
51. rice and beans
52. fried fish
53. "corn pone"

Sauces

54. palm-nut sauce
55. peanut sauce
56. okra sauce

Nuɖuɖuwo

Kuwo

1. ayi
2. azĩ
3. blĩ
4. eƒo
5. mɔli (mɔlu)
6. gusi
7. azigokui

Núɖoɖuwo

8. agbeli
9. etè
10. agutè
11. maŋkani

Kutsetsewo

12. abladzo (amadã)
13. akɔɖu
14. ŋtĩ
15. péya
16. atɔtɔ
17. aɖibá
18. nɛ (yevunɛ)

Amagbĕ

19. gboma
20. fetri
21. ayima
    ademɛ
    sɔbɔe
    atɔkuma
    ede
    eulo

Akplewo

22. ewɔkple
23. amɔkple
24. fufu
25. gali (gari)
26. pino

Akpawo

27. manvi
28. tsiyi
29. akpala
30. deyi
31. salomɔ
32. agla
33. bɔlu
34. ƒaƒa

Elawo

35. gbɔlã
36. nyilã
37. halã
38. alẽlã
39. xɔlã
40. koklolã
41. tsaxelã
42. adɔkugbui

Numeɖenuwo

43. gawu
44. botokɔe
45. kaŋklo
46. aboɖa
47. atsɔmɔ
48. lugá
49. atiƒuƒui
50. dzɔgbo
51. abɔbɔ (vẽyi)
52. kalami
53. abolo

Detsiwo

54. dedetsi
55. azidetsi
56. fetridetsi

Relationships Between Men and Women

1. Different kinds of relationships can exist between men and women.
2. Many women take along a sibling or another female friend when going to visit some men.
3. And some men, too, take a good friend along when visiting some women.
4. Most of the time, signs of affection in public are improper. Everyone will stare.
5. "My friend, I'd like you to come to my place this evening at eight, so we can chat a bit."
6. "I'd like you and I to go dancing at my brother's place tomorrow."
7. "No thanks, I won't drink anything more."
8. "Excuse me, I'm tired. I couldn't dance any more."
9. "Excuse me, that's enough--behave yourself."
10. "You've accompanied me far enough. See you tomorrow."
11. "I'm sorry, I can't.

Nutsu kple Nyɔnu fe Kadodo

1. Kadodo si anɔ ŋutsu kple nyɔnu dome la le vovovo.
2. Nyɔnuvi gedewo kplɔa wonɔvi alo wo xɔlĩ nyɔnuvi bubu ɖe ŋuti hafi yina ɖe ŋutsuvi ɖewo gbɔ.
3. Eye ŋutsuvi ɖewo hã kplɔa wo xɔlĩ ɖe asi hafi yia ɖe nyɔnuvi ɖewo gbɔ.
4. Gawu la, lɔlĩ wɔwɔ le gbadza dzi menyo o. Amewo katã woanɔ mia kpɔm.
5. "Xɔ̃nye, medi be nava nɔ gbɔnye ɣetrɔme ga enyi, miaɖo dze vie."
6. "Medi be nye kple wo miayi ɖu ɣe etsɔ le nɔvinye gbɔ."
7. "Ao, nye magano aha o."
8. "Meɖe kuku, ɖeɖi te ŋunye. Nye mateŋu aɖu ɣe o."
9. "Meɖe kuku, esia nyo nɔ anyi kpoo."
10. "Enyo afisi neɖom se la enyo nam. Etsɔ hã miado go."
11. "Evem vie, nye mateŋu aɖo wo o."

History

1. It is only fitting that every Ewe child know something about the origin of the Ewe peoples. This will insure that he can speak of his Ewehood with confidence.

2. Where the Ewes are today, is not where they were in the olden days. They once lived in many different places before coming to settle where they are today some three hundred odd years ago.

3. The Ewes originated in West Africa and later came to the regions of the great river Niger along with many other peoples such as the Dahomeans, Yorubas, Gens, Adas and Ashantis. They lived in a placed called Ketu (or Ayo) and still call it the "place of origin" or "God's place."

Xɔtutu

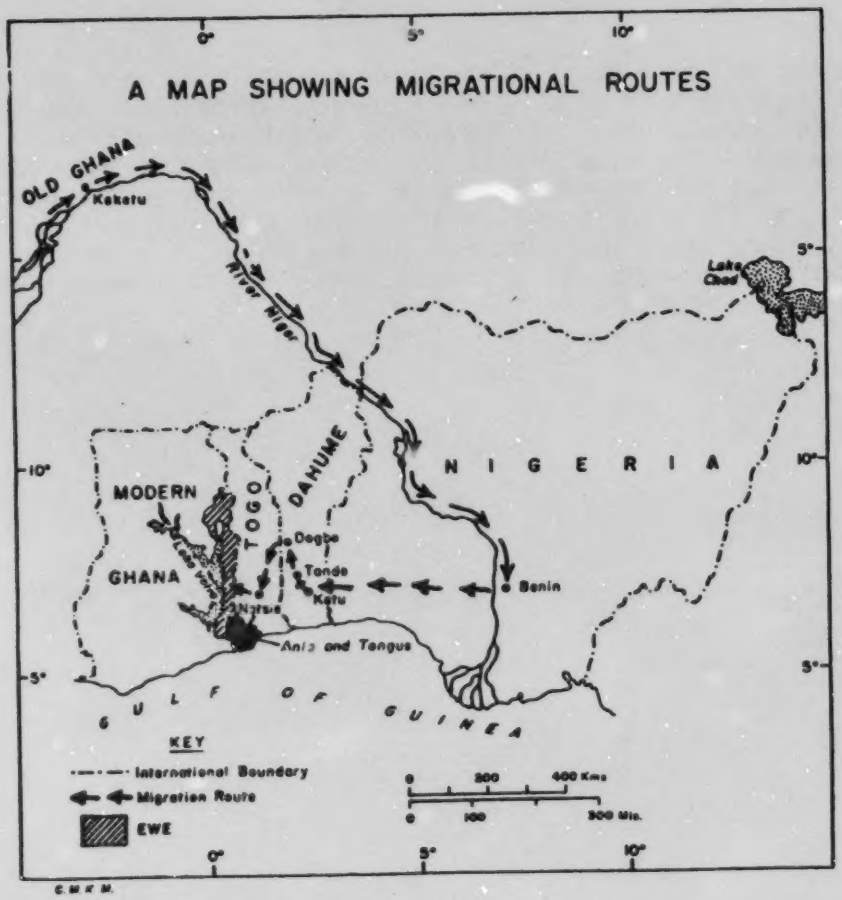
1. Edzɔ Eʋevi ɖesiaɖe be wòanya nane tso Eʋeawɔ ƒe dzɔtsoƒe ŋuti. Esia awɔe be wòate ŋu agblɔ nya tso Eʋevinyenye ŋuti kaka-ɖedzitɔe.

2. Afisi Eʋeawo le egbe la, menye afimae wonɔ tso blema ke o. Wonɔ teƒe vovovowo kpɔ hafi va ɖi te ɖe afisi wole egbe anye ƒe alafa etɔ̃ kple edzivɔwoe nye esi va yi.

3. Eʋeawo dzɔ tso Afrika ƒe ɣedzeƒe eye tɔsisi gã Kuara alo Niger nutowomee wogava nɔ emegbe kple dukɔ geɖewo abe Dahomeawo, Anagoawo, Gɛ̃awo, Adãwo kple Bluawo ene. Wonɔ teƒe si woyɔna be Ketu alɔ Ayo eye wogayɔnɛ hã be Amedzɔƒe alo Mawuƒe.

4. The Ewes couldn't stay there either, so instead they moved. In moving from there, they came to be separated into two great parts. One part went and settled by the Mono river and they called the place they were living Tado. The second part went and settled between the Haho and the Mono and they called their settlement Nõtsie, which is between Lome and Atakpame. People called it the "walled city" when they surrounded it with walls, and some called it the "gate city" because of the single entrance it had. Others called it the "oven city" because it was hot inside. But Hogbefe* was the name most people knew it by.

*A name given to an original home or to a place abandoned by its inhabitants.



4. Eveawo megate ŋu nɔ afisia hã o, ke boŋ wogavu. Le vuvu tso afisia me la, wova mã ɖe akpa gã eve. Akpa ɖeka yi ɖanɔ Mɔnɔ tɔsisi la ŋu eye woyɔ afisi wonɔ la be Tado. Akpa evelia yi ɖanɔ Haho kple Mɔnɔ dome eye woawo yɔ woƒe nɔƒe be ŋɔ̃tsie, afisi le Lome kple Atakpame dome. Amewo yɔe be Glime esi wodo gli ƒo xlãe ta, eye amewo yɔe be Agbome le agbo ɖeka si le enu la ta. Amea ɖewo yɔe be Kpome le eƒe dzoxɔxɔ ta. Ke Hogbefe nye eƒe ŋkɔ si dukɔwo katã nya nɛ.

5. The peoples who lived in Nõtsie were the Aŋlo, the Be, the Agou and the Fon. Because of the guarrels which were occuring frequently, they broke up. The Fon went way South and founded the town of Fla. The Fon people called their land Dahomey which means "in the house of Da."

6. Many different kings ruled the people of Nõtsie and each one ruled the people with great care. Following these benevolent kings, an evil person came to sit on the royal stool and his name was Agokoli. He ruled the people with cruelty and when the nobles wouldn't put up with his cruel ways, he had all the elders killed except the noble Teglee who remained alive only be his eldest son Kelemu's cleverness. Kelemu hid his father in a cave and built a fence around it like a voudu house - which kept anyone from knowing what it was.

5. Dukɔ siwo nɔ ŋɔtsie lae nye aŋlɔawo, Beawo, Aguawo kple Fɔ̃awo. Le dzre si nɔ dzɔdzɔm enuenu ta la, wogakaka. Fɔ̃awo dzo to dziehe nua me uii heva tso ƒla du. Fɔ̃awo na ŋkɔ woƒe anyigba la be Dahome si gɔme nye Daƒeme.

6. Fia vovovowo ɖu ŋɔ̃tsietowo dzi eye wo dome ɖesiaɖe ɖu dukɔa dzi kple beléle gã. Le fia ɖɔuu siawo megbe la, ame vɔ̃ɖia ɖe va nɔ zia dzi amesi ƒe ŋkɔe nye Agɔkɔli. Ekplɔ dukɔ la kple ŋutasesẽ eye esi eƒe amegãwo mede eƒe ŋutasesẽmɔwo dzi nɛ o ta la, ena wowu ame tsitsiawo katã negbe amegã Teglee koe tsi agbe le via tsitsitɔ Kelemu ƒe ayedzedze ta. Kelemu ɣla fofoa ɖe doa ɖe me hetɔ kpɔ ɖe afima abe trɔ̃xo ene nusi wɔe be amea ɖeke menya o.

7. Because of the king's cruelty, the majority of the people firmly decided to leave Nõtsie entirely. So they sent out scouts to find a new place to settle. Tsali, a man who was a powerful sorcerer was also among the scouts. All the Dogbo kin held a special meeting with Elder Teglee and made suggestions about their departure. Many preferred to abandon king Agokoli's leadership and go wherever fate led them. Those who didn't want to leave were hardly "a drop in the bucket" and finally, they too came to see that leaving was far better than staying under this unforgiving king.

8. A great discussion broke out as to the way they would go about getting out of the city since there was only one entrance to the whole town and guards were always at it. Some thought they should kill all the gate-guards one night so they would have a way out, but many didn't buy such a murderous idea at all. They thought that everything they did in leaving should rather be done peacefully. After many suggestions, there arose the nice idea that, since they were walled in, it would be better and easier for them to fell a wall and leave in peace. So they advised all the women in the town that whenever they washed dishes, did laundry, or bathed children, they should throw out their water onto the wall so it would soften.

7. Le fia ƒe ŋutasesẽ ta la, dukɔ la ƒe akpa gãtɔ ɖoe kplikpaa be ele be yewoadzo le ŋ͡stsie kokoko. Le esia ta wodɔ ŋkutsalawo ɖo ɖe ŋgɔ be woaɖadi nɔƒea ɖe afisi woava yi. Tsali, ŋutsu si nye amlimatsilaa ɖe nɔ ŋkutsalawo dome. Dogboawo katã va wɔ takpekpe tɔxɛ le tɔgbi Teglee gbɔ eye wode aɖaŋu tso woƒe dzodzo ŋuti. Ame geɖewo lɔ̃ ɖe edzi be yewoadzo le ŋ͡stsiefia Agokɔli ƒe kpɔkplɔ te, ayi afisiafi si Se afia yewo la. Amesiwo melɔ̃ ɖe dzodzo sia dzi o la mede kui eve o, eye mlɔeba la, woawo ŋutɔ hã va kpɔe be dzodzo anyo sã wu esi yewoanɔ fia makpɔ nublanui sia te.

8. Ðikeke gã va ɖo ameawo dome tso mɔ si dzi woato ado go le dua me la ŋuti elabena agbo ɖeka koe le du blibo la nu eye dzɔlawo nɔa enu ɖaa. Amea ɖewo doe ɖa be woawu agbonudzɔlawo katã le zã ɖ eka me ale be yewoakpɔ mɔ adzo, ke ame geɖe mede hlɔ̃dodo susu sia dzi o. Wobui be nusianu si yewoawɔ le yewo ƒe dzodzo sia me la, nato ŋutifafa ƒe mɔnua ɖe boŋ. Le nyamedzdzro geɖe megbe la, susu ɖɔuu sia va dze be, esi wònye glikpɔ mee yewole ta la, anyo eye wòanɔ bɔbɔe na yewo be yewoamu gli la aƒu anyi, ado go le ŋutifafa me. Eyata woɖo aɖaŋu na nyɔnuwo katã le dua me be, ne wokli agba alo nyã avɔ alo le tsi na ɖeviwo la, woanɔ tsia ƒum gbe ɖe glia ŋu ale be wòabɔbɔ.

9. This pouring of water on the wall continued for a long time, and when they saw that the wall was quite soft they made great preparations. Everyone got his things together in the allotted time. They set a rendezvous and when the appointed time came, everyone congregated in groups in the night. Then Elder Teglee took out his dagger and held it up three times, touched the ground and prayed. Following that, Elder Teglee touched the wall three times with his dagger to summon the young men to push on it. Boom! A large section of the enclosure fell to the ground. Then Elder Teglee was the first to be led out of town. They had firmly decided that the women and children should follow him. During all this time, the young men were loudly drumming in the city so that the king wouldn't notice what they were about. In the middle of the night when all was perfectly still, they stopped playing and all together left the town behind.

10. Elder Teglee couldn't go far because he was old and so they stopped at a place they called Betedzẽe. There they founded the first town upon moving from Nõtsie.

11. Kelemu had to stop because of his father Teglee's illness, so peoples such as the Ho and Peki left them. But the Danyi, Lavi, Kuma, ßli, Yikpa, Agou and others waited until Teglee passed away. Thereafter, other people left Nõtsie at varying times.

9. Tsi kɔkɔ ɖe glia ŋu sia yi dzi ɣeyiɣi didia, ɖe, eye esi wokpɔ be glia bɔbɔ nyuie la, wowɔ dzadzraɖo gã ɖe. Amesiame ƒo tɛ eƒe nuwo keŋle ɣeyiɣi ɖoɖoa ɖe dzi. Woɖo gbe ɖi eye esi azã su la, amehawo katã va ƒo ƒu le zãa ɖe me. Tete amegã Teglee tsɔ eƒe adekpui ɖe asi, eye wòdoe ɖe dzi zi etɔ̃, tɔe anyigba hã nenema hedo gbe ɖa. Eyome Tɔgbi Teglee tsɔ adekpui la tɔ gli la zi etɔ̃ heɖe gbe na ɖekakpuiwo wotu asi gli la. Gbloo! Glikpɔ la ƒe akpa gãa ɖe mu dze anyi. Tete wokplɔ ametsitsia Teglee do goe gbã le dua me. Woɖoe ɖa sẽe hafi na ɖeviwo kple nyɔnuwo dze eyome. Le ɣeyiɣi siawo katã me la, ɖekakpuiwo nɔ uuƒuƒ dzi sesiẽ le dua me be fia la nagadze si nu le wo ŋtui o. Le zã tiƒe esi ame nu kpe Se la, wodzudzo uua ƒoƒo eye wo katã woho dzo hegblẽ du la ɖi.

10. Tɔgbi Teglee mete ŋu yi ŋgɔ sã o, elabe etsi xoxo eye le eyama ta woto ɖe teƒea ɖe si woyɔna be Betedzẽe. Wotso du gbãtɔ ɖe afisia le uuuu tso ŋɔ̃tsie megbe.

11. Ele na Kelemu be woatɔ ɖe fofoa Teglee ŋu le eƒe dɔléle te eyata dukɔwo abe Hoawo, kple Pekiawo ene dzo le wogbɔ. Ke Danyiawo, Laviawo, Kumawo, ðliawo Yikpawo, Aguawo kple bubuawo lala vaseɖe esime Teglee gblẽ xexeame ɖi. Ke dukɔa ɖewo hã va dzo le ɣeyiɣi vovovowo me le ŋɔ̃tsie.

GRAND QUOTIDIEN TOGOLAIS D'INFORMATION EWEGBE KWADZOVI TREDE BO YEYE

Miafe ŋutifafa dukplɔla Avafiawodzifia Eyadema xɔ Moroko kple Nyiɖufuta dziɖuɖuwo fe amedɔdɔwo hã

Miafe ŋutifafa dukplɔla avafiawodzifia Eyadema xɔ amedɔdɔ hatsotso etɔ̃ nyitsɔ Memleɖagbe eye miefo nu tso hatsotso gbãtɔ, si wòxɔ le ŋdi me, tsɔ Amerika la ŋu xoxo.

Hatsotso evelia, si hã wògaxɔ le ŋdi me, le gbãtɔ yome la, nye Moroko dziɖuɖua fe amedɔdɔwo.

wo be, yexɔ du tso Moroko Fia Hassan II gbɔ vɛ na exɔlɔ̃ kple hadɔwɔla avafiawodzifia Eyadema.

Afetɔ Ramzi be yewofe vava kù ɖe gbeɖoɖi kadede, siwo le Afrika dukplɔlawo dome hena numedzodzro kple wo nɔewo la ŋu.

Amedɔdɔawo kplɔla be, yewofo nu kple Tatɔ Eyadema tso kpekpeɖeamenɔewoŋu kadede, siwo le miafe duka eveawo dome ŋu. Miekpoe dzesii le dukplɔla Eyadema ŋu be elɔa ame eye dɔmekɔkɔ kple nyateƒe le eƒe susuwo me. Miegakpoe dzesii le eŋu be, etsɔ ɖe le Afrika katã kple Afrika ƒe Ɖekawɔwɔ Habɔbɔ gã la ƒe nyawo me.

Afetɔ Ramzi be, ele be dukplɔla Eyadema ƒe viɖi hena ɖoƒekpɔkpɔ na Afrika dukɔwo ƒe xaxawo, eƒe dzimaɖi tsitsi ɖe nutome masɔmasɔwo ŋu kple didi vevie be Afrika nayi ŋgɔ la nanye kpɔɖeŋu na Afrikavi ɖesiaɖe.

Afetɔ Ramzi be, Moroko dukɔa ƒe ŋku le alesi Togo le ŋkɔ dem gbawotsyogbe to kutriikuku kple movevi ɖoɖo ɖe dɔwɔwɔ ŋu me la ŋu.

Amedɔdɔ hatsotso etɔ̃lia, si Tatɔ Eyadema xɔ la tso Nyiɖufuta. Memleɖa ƒe ɣetrɔ mee miafe ŋutifafa dukplɔla la xɔ wo. Wofe ŋgɔnɔla nye afetɔ Denis Baa Kanon, amesi nye Nyiɖufuta dudɔnunɔla agbledenyawogbɔkpɔ'a.

Afetɔ Denis Baa Kanon gblɔ na nyadzɔdzɔgbalẽŋlɔlawo be, yexɔ agbalẽa ɖe tso Nyiɖufuta dukplɔla afetɔ Houphouet-Boigny gbɔ vɛ na Tatɔ Eyadema gake ɣemenya emenyawo o.

Afetɔ Baa Kanon be enye yeƒe didi be yeƒe hadɔwɔh le Togo naɖi tsa va yewo gbɔ le Nyiɖufuta, aɖi tsa eye yewoadzro nu me tso nusiwo hiã le kpekpeɖeŋunana yewo nɔewo le agbledenyawo me ŋu.

Afetɔ Baa Kanon be yewolé ŋku ɖe eŋu be, agbeli ƒomevi vovovowo hɔ ɖe Togo 'nyigba dzi, ale yewo susui be anyo be woalé ŋku ɖe anyigba ŋu, anya esiwo ate ŋu wɔ le Nyiɖufuta 'nyigba hã dzi.

MOROKO KPLE NYIDUFUTA 'MEDƆDƆWO

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Kina 'medɔdɔwo ɖi tsa de tefe vovovo le miafe dukɔa me. Wowɔ takpekpe hã

Kina dunyagblɔha ʃe amedɔdɔ asieke, siwo va ɖo Lome nyitɔ Braɖagbe la yi woʃe xɔlɔ̃ kple dɔwɔtsaɖiɖi dzi le Yawoɖagbe.

Miaɖo ŋku edzi na mi be, esi wova ɖo miaʃe fiadua me la, Tatɔ Eyadema xɔ wo le eʃe dɔwɔʃe gbemagbe ke. Le eya yome la, amedɔdɔawo do go kple ŋutifafa Dunyagblɔha ʃe agbonugbãwo le RPT ʃe Aʃegã me afimae akpa eveawo wɔ woʃe dɔwɔtakpekpe gbãtɔ le.

Le ŋufɔke Kuɖa la, aʃetɔ Mivedor, Togo ʃe Dunyagbɔgblɔ Dɔdzikpɔha menɔla xɔ Kina 'medɔdɔawo ɖe nuɖukplɔ̃ ŋu le Tatɔ Eyadema ʃe ŋkɔ me.

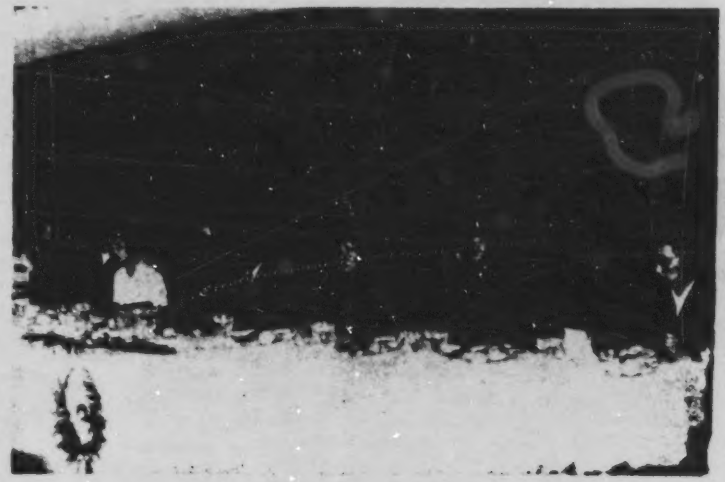
Esi ŋu ke Yawoɖagbe la, amedɔdɔawo ɖi tsa de teʃe vevia ɖewo; Woɖi tsa de miaʃe dutanyawogbɔkpɔkpɔ dudɔwɔʃe, afisi dudɔnunɔla Anani Akakpo Ahiãnyo, dutanyawo kple kpekpeɖeamenɔewoŋu kadenyawogbɔkpɔla, Dunyagbɔgblɔ Dɔdzikpɔha menɔla xɔ wo le.

Aʃetɔ Ahiãnyo ʃo ŋu na wo gbã heɖi ɖase le alesi Kina dziɖuɖua kple dukɔa xɔa Togo 'medɔdɔwo nyuie nenye be woɖi tsa yi wo gbo kple xɔlɔ̃ kadede vavã, siwo le Togo kple Kina dome la ŋu. Eka ɖe edzi na wo be Togo menye dzro du na wo o, boŋ aʃee wova.

Le nyawo ŋu ɖoɖo me la, amedɔdɔawo kplɔla aʃetɔ Wu Xueqian gblɔ be, esi yewova ɖo Lome ko la, yewo kpɔe dze sii enumake be Togo xɔ yewo kple lɔlɔ̃ le xɔlɔ̃ kple xɔlɔ̃ nyenye gbɔgbɔ vavãtɔ me.

Kina dukɔteʃenɔla le Togo aʃetɔ Yueh Hsin kple miaʃe dutanyawogbɔkpɔkpɔ dudɔwɔʃea dzikpɔla kpɔ gododo sia teʃe.

Amedɔdɔwo do go kple Togo dɔwɔhawo ʃe tatɔwo hã gbemagbe. Wogaɖi tsa de Kpalime, Melidzeʃe eye wode fuwɔametɔwo nɔʃe hã.



KINA 'MEDƆDƆAWO LE NUÐUKPLƆ̃ ŊU KPLE AFETƆ MIVEDOR

Woʃe kplɔla nye aʃetɔ RAMZI. dudɔnunɔla, si kpɔa dukɔa me nuwo kple Islam kɔnyinnyiyawogbɔkpɔla.

Amesiwo kpe ɖe aʃetɔ Ramzi ŋu woenye, aʃetɔ Majuubi, dukɔteʃenɔla kple aʃetɔ Maa Lamine, Moroko Sewɔʃea ʃe zimenɔla ʃe kpeɖeŋutɔ.

Esi wodo go tsɔ Tatɔ Eyadema gbɔ la, aʃetɔ Ramzi gblɔ na nyadzɔdzɔgbalẽŋlɔla-

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Some Ewe Folk Tales

Listen to this story...About the Frog and the Bee:

Frog and Bee were really good friends. One day, Bee invited Frog to come eat with her. Since Frog knew that Bee prepared sweet things, he didn't tarry. When Frog arrived at Bee's house, he saw a great calabash full of honey and Bee next to it. When Frog moved closer to the calabash in order to put his hand in it, Bee said to him, "Alas, my friend, go wash your hands in the pond before you eat with me."

Frog went many times and washed his hands in the pond, but they always got dirty before he arrived back at Bee's house. The last time around, Bee had drunk all the honey before Frog got back from the pond. Frog went hungry and returned home pitifully.

It wasn't long before Frog invited Bee to come and eat with him. Frog cooked up good things which smelled wonderful. When Bee entered Frog's house, she saw Frog with the good food. Yet, when Bee got near the food, Frog said to her, "My friend Bee, you can't eat with me, because you're singing. Go to the entrance of the house and leave your singing there."

Bee did so many times, but she couldn't stop singing. And finally Frog had finished the meal. From that day on, Frog and Bee became enemies. And neither greets the other any more.

Glitoto aɖewo

Mise gli loo...Gli tso ɑze Akpokplo kple Anyi ɑzi:

Akpɔkplɔ kple Anyi wónye xɔlɔ̃ vevie. Gbeɖeka la Anyi kpe Akpɔkolɔ be wòava ɖu nu kple ye. Esi Akpɔkplɔ nya be Anyi ɖana nu vivi ta, metsi megbe o. Esi Akpɔkplɔ ɖa ɖɔ Anyi ƒe afeme la, ékpɔ anyitsi le trê gã ɖe me eye Anyi le egbo. Esi Akpɔkplɔ te ɖe trê la gbɔ be yeade asi eme la, Anyi gblɔ nɛ be, Ao, xɔ̃nye yi tɔme ɖa klɔ wɔ̀ asiwo hafi nava ɖu nu kplim. Akpɔkplɔ yi tɔme ɖa klɔ eƒe asiwo zi geɖ e gake ɖe ko wɔ́ƒona ɖi hafi wòva ɖoa Anyi ƒe afeme. Zi mamlɛtɔ la Anyi no anyitsi la vɔ hafi Akpɔkplɔ trɔ tso tɔme va ɖo afea me. Akpɔkplɔ tsi numaɖu eye wòtrɔ yi eƒe afeme nublanuitɔe.

Eteƒe medidi hafi Akpɔkplɔ hã̃ kpe Anyi be wòava ɖu nu kple ye o. Akpɔkplɔ ɖa nu nyuiewo siwo le ɔeɔem lililî. Esi Anyi geɖe Akpɔkplɔ ƒe afeme la ekpɔ Akpɔkplɔ le nuɖu nyuie la gbɔ. Kem esi Anyi gogo nuɖuɖu la, Akpɔkplɔ gblɔ nɛ be, Xɔ̃nye Anyi, mateŋu ɖu nu kplim o. Elabena èle ha dzim. Yi ɖe afela ƒe mɔnu eye na ɖe asi wɔ̀ hadzidzi la ɖe afima. Anyi wɔ esia zi geɖe gake meteŋu ɖe asi eƒe hadzidzi la o. Eye mlɔeba la Akpɔkplɔ hã̃ ɖu nu la vɔ. Tso gbemagbe dzi la Akpɔkplɔ kple Anyi wɔ́trɔ zu futɔ. Eye ameaɖeke megadoa gbe na nɔvia o.

Listen to this story...About the Plantain and the Banana:

In the olden days, Plantain and Banana were good friends. One day, a great quarrel arose between them. Banana hit Plantain in the stomach and bent him. Plantain took a big stick, hit Banana on the head, and shortened him.

Mise gli loo...Gli tso dze Abladzo kple Akɔɖu dzi:

Le blema me la Abladzo kple Akɔɖu wónye xɔlõ. Gbeɖeka la dzre gã ɖe va dzɔ ɖe wó dome. Akɔɖu tɔ kɔ dɔme na Abladzo eye Abladzo xa gobàa. Abladzo hã tsɔ ati gã ɖe ƒo tame na Akɔɖu eye Akɔɖu to ɖe eme zu kpui.

A Few Traditional Songs

1. If they ask about me
   If they ask about me
   If they ask about me
   Tell them I've "gone home"

2. On the day that I die you and I
   Next to the grave will lie
   There I will say farewell my love.

   Come with me, my love.
   Why are you abandoning me?
   Come with me my love, oh, oh, oh,
   Brigitte, don't be angry

3. When my time comes I will be helpless
   When my time comes I will be helpless
   When I head home then I won't be seeing you.
   Alas, my love, when my time comes I will be helpless.
   It's not hard, take it to God.
   See what death has done to my years.
   See what death has done to my years.

4. My child, alas, my child
   My child, alas, my child
   This is my most beloved
   For whom I never would accept it.

5. Man, say, why,
   Are you fretting so?
   In this world, we're but strangers
   In this world, we're but strangers,
   It's heaven that's our home.

Hadzidzi ʋeewo

1. Ne wobiɔ tanye se
   Ne wobia tanye se la
   Ne wobia tanye se la
   Gblo nawo be meyi afe loo.

2. Gbesigbe maku la nye kpli wɔ ayi
   Aɖa mlɔ yɔɖo nye la to
   Afima lɔlɔ̃ xede nyuie.

   Lɔlɔ̃tɔ va ɖɔm ɖa.
   Nuka ŋuti ne gblem ɖi?
   Lɔlɔ̃tɔ va ɖɔm ɖa, aye aye aye
   Brigita, mega bi dzi o.

3. Esi ne wɔm la nye ya metsi yaa
   Esi ne wɔm la nye ya metsi yaa
   Esi meyi afea me la nye mekpɔ wo o.
   Ao, lɔlɔ̃ esi ne wɔm la nye ya metsi yaya, ao loo.
   Mele vevie o, tsɔe na Mawu,
   Kpɔ alesi ku gbã fe nam ɖaa
   Kpɔ alesi ku gbã fe nam ɖaa.

4. Vinye, ao vinye
   Vinye, ao vinye
   Esia enye lɔlɔ̃tɔ la,
   Si gbɔ nye melɔ̃a nu le o.

5. Amegbetɔ, nuka ŋuti,
   Ne le dzi tsim ale gbegbe?

   Xixe sia me la, amedzro ye mienye,
   Dzifo ye nye afe nami.
   Xixe sia me la, amedzro ye mienye,
   Dzifo ye nye afe nami.

A Few Ewe Traditions

Bringing Out the Child

1. The practice of this custom is very important among our Ewe peoples. Our ancestors believed that if they didn't "bring out the child," and give him the proper rites, then they couldn't take the baby out in public, to the market, or to any gathering. The bringing out of the child on the eighth day has come to be that which people pay the most attention to among the Ewe peoples.

2. When the child is brought out on the eighth day, all close relatives and friends are informed to come gather in the house where they're going to bring out the child in the morning. When they have gathered, a person who has the same birthday as the child puts it on the ground in the courtyard, and anoints it with fresh water, saying: "I have brought you out today, may our forefathers and mothers all watch over you that you may be strong and reach their resting place."

3. "May your head uphold your parents and all your family. May swarthy arms and all things humanly good come to be yours." After that, they again anoint the child with fresh water, and when it is crying, another person who sees it says loudly that he has found a child. The mother immediately comes and says it is hers, she will take it. The person who found the child sets a price with her of a pesewa or a shilling before agreeing to give the child up to its mother. When the child's mother has thus taken the child, then the father gives everyone drink and everyone wishes good luck to the child by giving different sorts of gifts.

Circumcision

When someone bears a boy-child and he is at least eight days old, they circumcise him. This means that they take a knife and remove the flesh that is on the end of his penis. However, these days, circumcision may be done in the hospital as well as at home.

Ear-Piercing

This practice is the business of girls' parents. Women pierce girls' ears and, just as for circumcision, they seek the person who knows the practice to carry it out. When a child's ears have been pierced, a small string is left in the piercings and tied there. The child's mother puts coconut oil on the piercings until the wounds heal.

Eʋe Konu Aɖewo

Vihehedego

1. Kɔnuwɔwɔ sia le ʋevie ŋutɔ le mi Eʋe dukɔ la dome. Mia togbiwo xɔe se be ne womehe ɖevia ɖe go, wɔ kɔnuwo ne o la, ekema womateŋu atsɔ vidzieɛ ma ado goe ɖe amewo dome, asime loo alɔfofofea ɖeke o. ŋkeke enyia gbe ƒe vidzi hehe ɖe go va zu nusi dzi amewo kata da asi ɖo wu le Eʋe dukɔ la me.

2. Ne wohea ɖevia ɖe go le ŋkeke enyia gbe dzi la, woklaa ƒometɔ siwo katã te ɖe ame ŋu la kple xɔlɔwɔ va ƒoa ƒu ɖe aƒe si me wole ɖevia he ge ɖe go le la le ŋdikanya. Ɛsi amewo va ƒo ƒu vɔ la, amesi ƒe azagbe ɖeviadzɔ la kɔnɛ dana ɖe anyigba le xɔxɔnu, eye wodea asi tsi fafɛ me hlena ɖe edzi, gblɔna bena: mehe wo ɖe go egbea; tɔgbeawo kple mamawo kata nakpɔ ta wo nanɔ sesie ade tɔgbeawo kple mamawo kata ɖeƒe.

3. Wo ta na he dziwolawo kple ƒomea katã. Abɔka drika, nunyonameawo kata nava to dziwo. Egbegbe la, wotsɔa ɖevia mlɔa anyi de xɔxɔnua hehlea tsi fafe via ɖe ɖe enu, eye ne ele avi fam la, ame bubu si kpɔela, dona gblɔna be yefɔ ɖevi. Enumake dadaa vaa gblɔna be ye vie, yeaxɔe. Amesi fɔ ɖevia la doa asi nɛ kavege loo aloo siliŋ hafi lona ɖea asi le devia ŋu na dadaa. Ne vidadaa xɔ ɖevia alea vɔ la, ekema vitɔa naa aha ameawo katã eye amesiame dia dzɔgbenyuie na ɖevia to nunana vovovowo me.

Aʋatsotso

Ne amea ɖe dzi ŋutsuvi eye woxɔ tso ŋkeke enyi dzi heyi ko la, wotsoa aʋa ne. Esia gɔmee nye woatso hɛ ɖaɖe aɖe ayi si le ɖevia ƒe aʋanu nu la ɖa. Vɔa, le fiafa me la, woateŋu atso aʋa na ɖevia le kɔdzi abe aƒeme hã ene.

Toŋɔŋɔ

Dɔ sia nye nyɔnuvi dzilawo ƒe nya. Nyɔnuwo ŋɔa to na nyɔnuviwo eye abe aʋatsotso ke ane la, amesi nya ewɔwɔ lae wodina ɖe enu. Esi woŋɔa to na ɖevia vɔ la, wogblea ka kpuia ɖe ɖe toŋɔŋɔ la me si wosana. Vi dadaa nɔa neƒimi ɖɔm toŋɔŋɔ la vaseɖe esime abia kuna.

Asking for a Wife

1. Among the Ewe peoples there are many different ways of asking for a woman's hand. For example: The girl's parents themselves promise her to a man or boy they see as being serious, well-behaved and inclined to raise a family. In this case, if a man accepts the woman promised to him in marraige, then he helps out the girl's parents in small ways.

2. However, the one shortcoming to this is that sometimes when the young women grow up, they no longer accept to marry the man promised to them in their childhood.

3. For this reason, some parents prefer to have their sons themselves find suitable women, ask their permission and hear good things about them before they (the parents) ask for their hand. Before they ask for a woman's hand, the man's mother, uncle, or other respected family member sets up a meeting with the woman's mother. When the day arrives, then the requestors get up early to go ask for the woman's hand from her mother or those family members they had already met with.

4. When the woman's mother and relatives finish hearing the words of request, they say they have heard them, will think about them and will give an answer later. When the requestors have gone home, the mother calls her child and asks whether she will agree to marry the man who is asking for her hand. If the woman accepts the proposal, then after two or three days, when the requestors come back, the mother tells them that she has sought the permission of her daughter who agrees to marry their son; therefore, there is no reason to refuse on her own account. She tells them in addition that "it takes two to tango," therefore they should go see the woman's father.

Marriage

1. Among the Ewe, when a man is going to take a wife, he buys one or two goats. He has these goats slaughtered and "red pate" prepared for the woman's parents; and they too distribute good things to set among the neighbors. After that, the man--the bridegroom--also slaughters a chicken, divides it into two parts, and sends one part to the woman he is marrying.

2. When night falls, the man sends someone to the father and mother-in-law (telling them) to send his wife to him. The messenger goes and returns empty-handed twice before they give the woman up to her husband.

3. The woman's thought about this practice is that, if they don't do it, when the day of a quarrel comes, her husband will insult her saying he didn't beg her to come into the conjugal home.

Nyɔnu Tabiabia

1. Nyɔnu tabiabia ƒe mɔnu vovovowo li le Eʋe dukɔwo dome. Le kpɔɖeŋu me: Nyɔnu dzilawo ŋutɔ doa wo via nugbe na ŋutsu alo ɖekakpui ƒometɔ si wokpɔ be eƒe mɔ vena, nɔnɔme nyui le esi eye woava he ƒome la. Le go sia me la, ne ŋutsua ɖe lɔ ɖe nyɔnuvi si ŋugbe wodo ne ɖeɖe dzi la, ekem enɔa kpekpedeŋuƒɔ viviwo wɔm na nyɔnuvia dzilawo.

2. Ke afɔkudzedze ɖeka si le esia me lae nye be yeaɖewoyi ne nyɔnuviawo va tsi la, wo megalɔna be yewoaɖe ŋutsu si wotsɔ yewo na le ɖevime la o.

3. Le esiata dzilaa ɖewo lɔ wu be yewo vi ŋutsuviwo ŋutɔ nakpɔ nyɔnuvi siwo nyo na wo, wo bia gbe wo eye wose nya nyuia ɖe tso wo ŋu la hafi yewoabia eta na wo. Hafi woabia nyɔnuvia ɖe ta alea la, ŋutsuvia dada, nyruia alo ƒometɔa ɖe si dze bubu la yina ɖoa nyaza nyɔnuvia dada. Ne ŋkekea ɖo dzi la, ekema nyɔnutabiala siawo fɔa fɔŋli ɖabiaa nyɔnuvi la ta le vinɔa kple eƒometɔ siwo wodi da ɖi la gbɔ.

4. Ne vi dada kple etɔwo se tabianyawo vɔ la, egblɔna be yesee, yeabu eŋu eye yeaɖo ŋu na wo emegbe. Ne nyɔnutabialawo dzo yi aƒeme la, vinɔ la yɔa via, eye wobianɛ be elɔ be yeaɖe ŋutsu si le eta biam la mahã? Ne nyɔnuvia lɔ ɖe ɖoɖoa dzi la, ekema le ŋkeke eve alo etɔ̃ megbe, ne ametabialawo gava la, vinɔ la gblɔna nawo bena, esi yebia gbe ye via la, eya hã lɔ be yeaɖe wo vi ŋutsu la, eyata gbegbea ɖeke mele yea ye ŋu o. Egblɔna kpena ɖe eŋu na wo be dɔ ɖeka medzia vi o, eyata woayi ɖe vi fofo la gbɔ.

Srɔɖoɖe

1. Le ʋedome ne ŋutsu le nyɔnu kplɔ ge la, eƒlea gbɔ ɖeka alo eve. Enana wowua gbɔ siawo eye woɖaa dzenkple ɖona ɖe nyɔnuvia dzilawo eye woawo hã ma nuɖuɖua vivivi na kɔma metowo. Esia megbe la, ŋutsu, nyɔnuɖela la gawua koklo ɖeka eye womaa eme ɖe akpa eve tsoa akpa ɖeka ɖona nyɔnu si ɖem wole la hã.

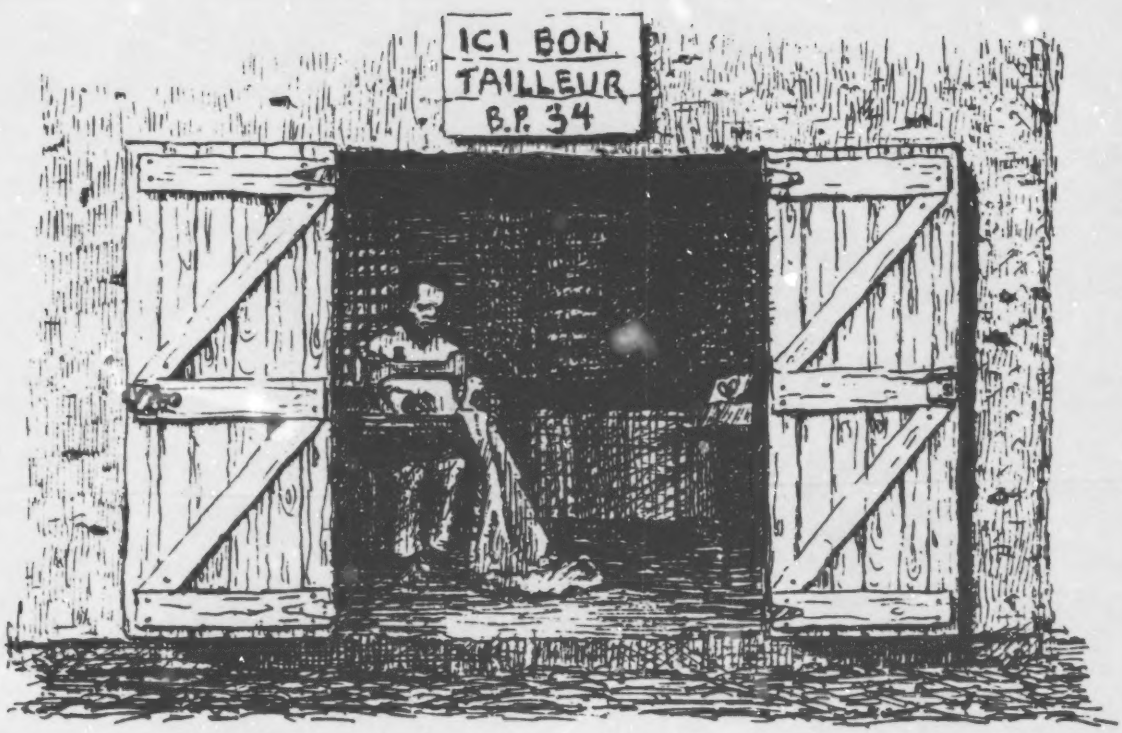
2. Ne fiẽ ɖo la, ŋutsuvi la dɔa ame ɖona ɖe tɔa kple lɔxoa bena woakplɔ ye srɔ la vɛ na ye. Amedɔdɔ dena zi eve trɔna gbɔna ƒuflu, etɔlia hafi woɖea asi le nyonuvia ŋuti na srɔa.

3. Nyɔnuvia ƒe susu le esia wɔwɔ ŋutie nye be, ne yemewɔ nenema o la, ekema le dzrewɔgbe la, ye srɔ ŋutsua adzui na ye be yemeɖe kuku na ye nyɔnua hafi yeva atsuƒe la o.

As you begin to use your Ewe, you will find that you need many general skills and lots of general information and vocabulary. Sometimes you will get this information from newspapers and other printed matter. Sometimes you will find it useful to develop specialized vocabulary lists. We have left the following worksheets for you to use as a general skills scrapbook and notebook.

PART II

TECHNICAL SKILLS



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Going to Meetings and Making Speeches

Salutations and Introductory Phrases:

1. I greet you all.
2. Peace to you. (Through unity.)
3. Attention please.
4. It is a great pleasure for me to have everyone gathered here.
5. Let me express my ineffable gratitude to you all for your presence.
6. Now we will begin our meeting. The person who will speak first is Mr. Awlime. He is the person who will talk about our reason for meeting here.
7. Our meeting's theme is that we will talk to you about the well-being of our students, boys and girls, especially matters of health.
8. My earnest listeners, these are the affairs at hand. If anyone has a question, feel free to ask it.

Beginning a Speech:

9. I don't have a lot to say. However, I emphasize that...
10. I am an American volunteer and I was sent to work in your village.
11. Let me first thank you for your good will.
12. Tell the chief that I greet him. (Said to his spokesman.)
13. Tell the chief that tomorrow I will start my work with the villages.

Closing:

14. Let me say that our meeting ends here. I thank you all for your cooperation. Go in peace. (May you reach home safely.)

Takpekpenyaɖoɖo

Gbedowowo & Kpɔkplɔyiɖeme:

1. Medo gbe nami katã.
2. ŋutifafa nami. (Le ɖekawowo me.)
3. Agoo nami.
4. Enye dzidzɔ gã ɖe nam be, amesiame va ʃo ʃu ɖe afisia.
5. Mele akpe manyagblɔe gã ɖe dem nami katã ɖe miaʃe vava la ta.
6. Azɔ miadze miaʃe takpekpea gɔme. Amesi aʃo nu gbã la enye aʃetɔ Aʋlime. Eyae nye amesi aʃo nu tso nusi ta mieva kpe ta ɖe afisia ŋu.
7. Miaʃe takpekpe ʃe nyati enye be, miaʃo nu nami tso miaʃe sukuviwo, ɖetugbuiwo, ɖekakpuiwo, ʃe agbenɔnɔ ŋuti, vevietɔ enye lãmese nyawo ŋuti.
8. Nɔvi toɖola veviewo esiawoe nye nya siwo miehe vɛ nami. Ne babia le ameaɖe si la, ateŋu abia fãa.

Gbeʃaɖeɖe ʃe Gɔmedzedze:

9. Nya fũu mele asinye o. Vɔa mate gbe agblɔ be...
10. Menye Amerika lɔlɔ̃nu dɔwɔla eye woɖom ɖa be mava wɔ dɔ le miaʃe du me.
11. Mele akpe dam nami do ŋgɔ ɖe miaʃe lɔlɔ̃nu nyuie ta.

Le Fia Gbɔ:

12. Se neɖo fia gbɔ be mado gbe nɛ.
13. Se neɖo fia gbɔ be etsɔ la madze dɔnye wɔwɔ gɔme kple dukɔwo.

Nuwuwu:

14. Magblɔ nami be miefe takpekpe la wu enu ɖe afisia. Mele akpe dam nami katã ɖe miaʃe lɔlɔ̃nu nyuie ta. Miade mia' ʃewo me nyuie.

Construction

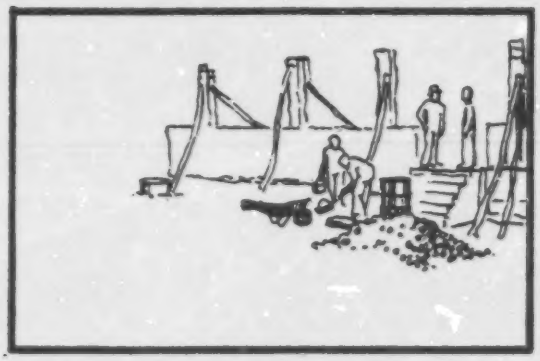
1. to draw/bring water
2. to bring sand and gravel
3. to load cement
4. to unload cement
5. to put in the magasin
6. to buy re-rods
7. to buy wood
8. to buy iroko
9. build a small magasin
10. find iron-workers
11. blueprints
12. to measure
13. to mix cement
14. to lay a foundation
15. ceremonies/libation
16. to make bricks

1. Have the women bring us water.
2. There is no more water in the pond. Let's call the chef-cir.
3. We'll load the cement in Lome.
4. Somebody go unload the cement.
5. The cement is in the magasin.
6. Don't let it harden.
7. Where can we get wood?
8. Where is iroko not too expensive?
9. Who can find us some iron-workers?
10. The government will send us masons.
11. Who can read blueprints?
12. What is the width of this building/room?
13. And its length?
14. And its height?
15. Who knows how to mix cement?
16. We will do the ceremonies before laying the foundation.

Xɔtutu

1. ku tsi
2. ku ke kple kpeku
3. do simiti
4. ɖe simiti
5. ɖe agbaxɔ me
6. gavi ʃeʃle
7. ati ʃeʃle
8. woɖum ʃeʃle
9. tu agbaxɔ vie
10. di gagblalawo
11. xɔtutuɖoɖotata
12. xɔ dzidzewo
13. blu simiti
14. ɖo gɔmeɖokpewo
15. kɔnu/gbedodoɖa
16. kpe meme/kpe ʃoʃo

1. Na nyɔnuwo na ku tsi nami.
2. Tsi vɔ le tɔme. Miayɔ commandã.
3. Miado simiti lè Lome.
4. Amewo woayi ɖe simiti.
5. Simiti le agbaxɔ me.
6. Megado kpe o.
7. Ameka gbɔ miayi kpo ati le?
8. Afikae woɖum mexɔ asi le o?
9. Amekae ateŋu akpɔ gablalawo nami?
10. Dziɖuɖu aɖo kpeɖolawo ɖe ɖa mi.
11. Ameka ateŋu axle xɔtutuɖoɖotata?
12. Xɔsia ʃe kekeme aɔye nene?
13. Efe didime ɖe?
14. Efe kɔkɔme ɖe?
15. Amekae nya simiti bublu?
16. Miawɔ kɔnuwo hafi aɖo gɔmeɖokpe anyi.



1. to level the ground
2. to pack the earth
3. to cut wood
4. to put up the beams
5. to put on the roof
6. to do crepissage
7. to paint

1. The apprentices will be making bricks.
2. The children will bring dirt to fill in the holes.
3. The carpenters have finished cutting the wood.
4. Put up the beams.
5. Only the corrugated iron is left (to do).
6. There is enough money to do crepissage and to paint.

1. anyigba ne sɔ
2. te anyigba
3. tso atiwo/lã atiwo
4. da akpaɪɛ
5. gba xɔ
6. wɔ plasta
7. si akalo

1. Dɔsrɔviwo ŋanɔ kpe ʃom.
2. Ðeviwo aku ke axe dowo.
3. Atikpalawo lã atiwo vɔ.
4. Miada akpalɛwo.
5. Ekpɔtɔ zingi.
6. Ga le, miateŋu awɔ plasta eye miasi akalo hã.

Digging Wells

1. well
2. water level
3. divining water
4. rope
5. shovel
6. hoe
7. bucket
8. ladder
9. dig
10. dirt removal
11. descend
12. deep
13. depth
14. hole
15. wide
16. widen

1. We'd like to dig a well here.
2. Can you do divining?
3. We're looking for a good water table.
4. Did they bring the rope, bucket, shovel and hoe?
5. Is it going (down) okay?
6. Bring out the dirt a little faster.
7. What is the depth now?
8. Make the hole wider.

Vudokuku

1. vudo
2. tsi xaɖe
3. tsi didi
4. eka
5. sɔfi
6. agblenu
7. tɔkpo
8. atrakpui
9. ku
10. ke ɖeɖe
11. ɖiɖi
12. yi to
13. to yiyi
14. edo
15. keke
16. akeke

1. Miedi be miaku vudo ɖe afisia.
2. Miateŋu adi tsi a?
3. Mele tsi tɛfe nyuie aɖe dim.
4. Wotsɔ ka, tɔkpo, sɔfi kple agblenu vɛ a?
5. Ele yiyi hafi a?
6. Ke ɖeɖe ne sɔ vie.
7. Aleke efe to yiyi le fifia?
8. Doa ne keke ɖe dzi.

1. to deepen
2. rock
3. to break through, pierce rock
4. to set off dynamite
5. to run dry
6. clear water
7. to be full of water
8. to do masonry
9. leak
10. to leak
11. muddy water
12. salty water

1. Go deeper
2. A rock has blocked our path.
3. Can you break through it?
4. Who knows how to work with dynamite?
5. The well runs dry and refills itself.
6. Who does masonry?
7. Where's the leak?
8. Our water is nice and clear.
9. Our water is muddy.
10. Our water is very salty.
11. Can we use a pump?

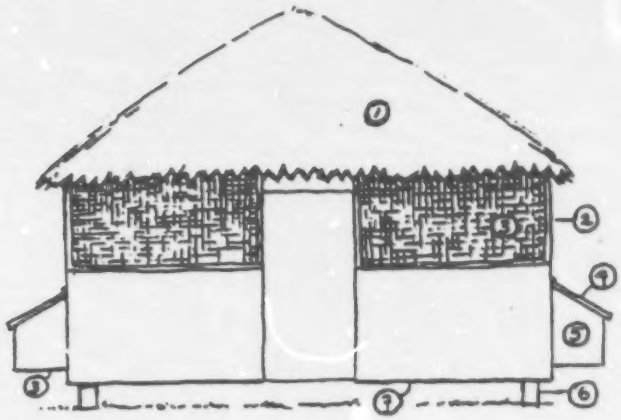
1. neyi to
2. ekpe
3. kpeŋɔŋɔ
4. da ɖu mumu
5. tsi ƒe vɔvɔ
6. tsi kɔkoe
7. vudo yɔ kple tsi
8. kpeɖoɖo
9. gago
10. ele sisim
11. tsi wɔ baba
12. dze tsi

1. Ne goglo wu.
2. Ekpea ɖe xe mɔ nami.
3. Miatenu aŋɔe a?
4. Amekae nya ɖu mumu ŋuti?
5. Tsi dziŋa eye wo gavɔna.
6. Amekae ɖo kpe a?
7. Afika gagoa ɖe?
8. Miaƒe tsi kɔ nyuie.
9. Miaƒe tsi wo baba.
10. Miaƒe tsi ve dze ŋutɔ.
11. Miateŋu awɔ pɔmpi a?

Raising Chickens

1. hen
2. cock
3. mating
4. henhouse
5. watering-trough
6. manger
7. grains
8. medicines
9. the plague
10. to lay eggs
11. to sit on eggs
12. to hatch eggs
13. chicks
14. feather
15. comb
16. veterinary

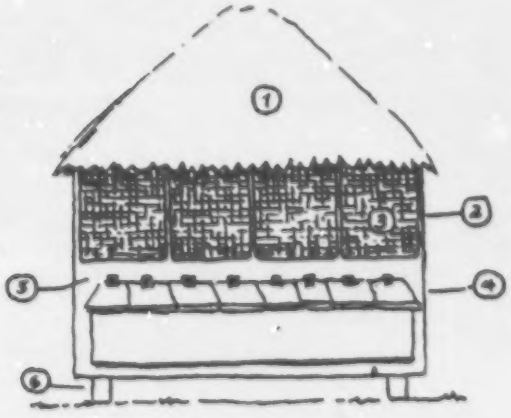
1. What race of chickens is this?
2. The cocks are fighting.
3. They're not mating with the hens.
4. This is the chickens' watering-trough.
5. Give corn, millet, rice to your chickens.
6. Toss it on the ground in their manger.
7. The plague is a serious illness. It comes and kills all your chickens.
8. These hens are laying.
9. These are sitting.
10. These are hatching.
11. The chicks are not well.
12. They have diahrrea.
13. This one has no feathers.
14. The color of this comb isn't normal.
15. I'll call the vet to come and see you.



Koklonyinyi

1. koklonɔ
2. koklotsu
3. atsudodo
4. koklokpo
5. tsinoƒe
6. nuɖuƒe
7. nukuwo
8. atikewo
9. adza
10. aziɖɔɖɔ
11. azidɔdɔ
12. viƒoƒo
13. kokloviwo
14. efu
15. atɔtsu
16. lãwo ƒe dɔyɔla

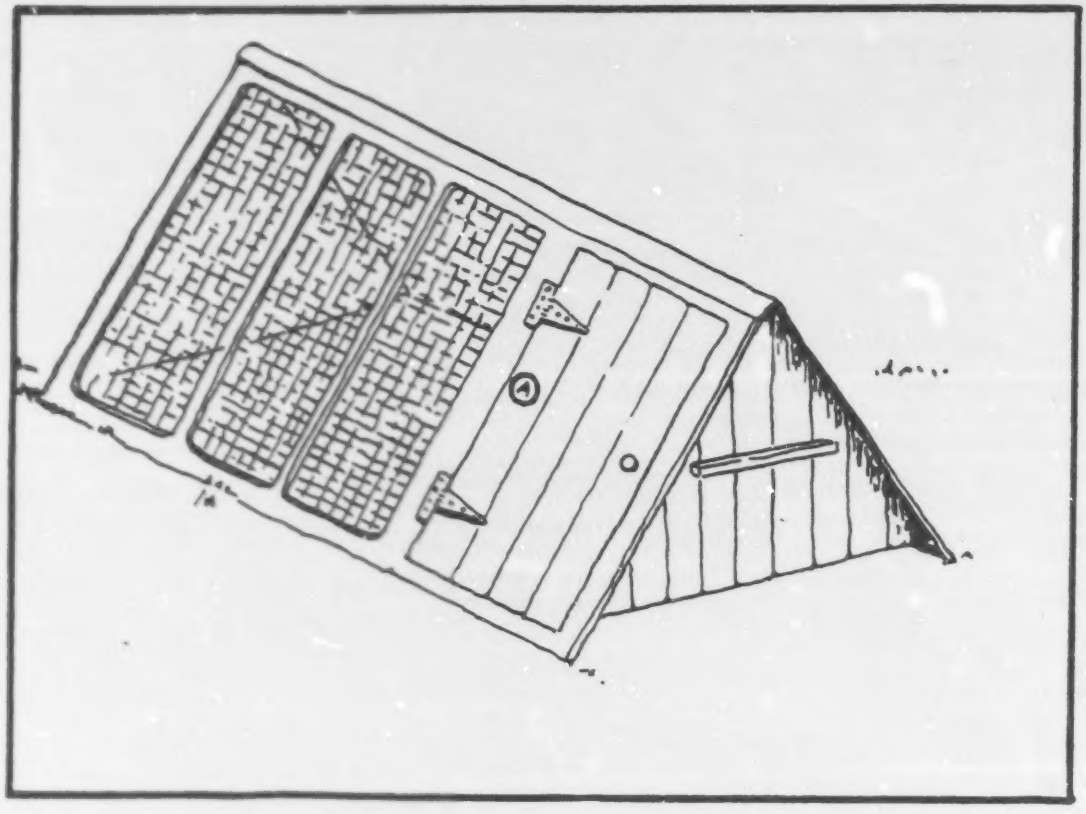
1. Koklo hatsotso kae nye esia?
2. Koklotsuwo le dzre wɔm.
3. Wo mele koklonɔwo liam o.
4. Koklowo ƒe tsinoƒe enye esi.
5. Miena ebli, efo, mɔli miaƒe koklowo.
6. Mieƒone ɖe anyigba le woƒe nuɖuƒe.
7. Adza enye dɔ vɔɖi. Eva wua miaƒe koklowo katã.
8. Koklo siawo le azi ɖɔm.
9. Esiawo le azi dɔm.
10. Esiawo ƒo vi.
11. Kokloviawo ƒe lãme mele nyuie o.
12. Wole mi nyem.
13. Efu mele esia ŋuti o.
14. Atɔtsu sia ƒe kɔla menyo o.
15. Mayɔ lãwo ƒe dɔyɔla neva kpɔ mi ɖa.



Raising Rabbits

1. rabbit
2. rabbit (female)
3. baby rabbit
4. cage
5. manger
6. watering-trough
7. fur
8. to skin

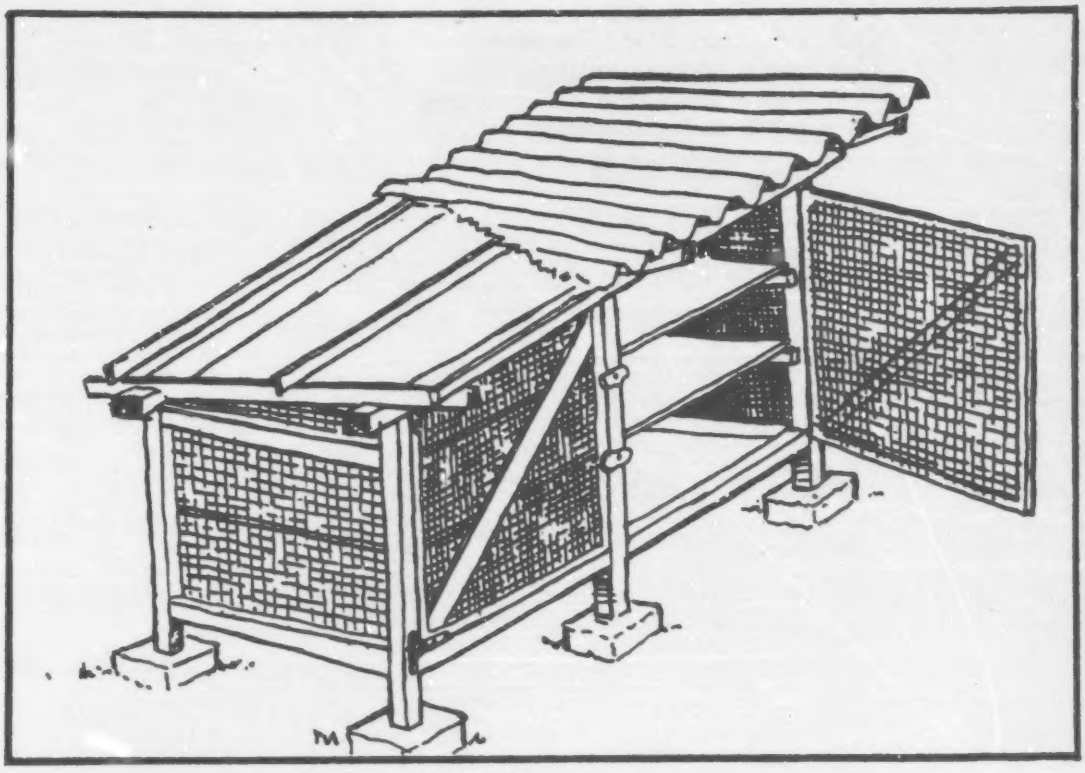
1. My male rabbits aren't mating with the females.
2. How many babies did she have?
3. Who can build us some cages?
4. Mix this medicine into their water.
5. Can you find some good grass for us?
6. Take off the skins so you can send them to Europe.
7. This one's eyes are bad.
8. It's ears are full of wax.



Fɔmizinyinyi

1. fɔmizi
2. fɔmizinɔ
3. fɔmizivi
4. gadza
5. nuɖuƒe
6. tsinoƒe
7. eƒu
8. ɖe agbalɛ

1. Fɔmizitsu nyewo mele fɔmizinɔwo liam o.
2. Vi nenie wodzi?
3. Amekae ateŋu awɔ gadza nami?
4. Ge atike sia ɖe tsime nawo.
5. Miateŋu akpɔ gbe nyuie nami a?
6. Miaɖe agbalɛwo alebe miatsɔ aɖo ɖe yevu de.
7. ŋku menyo na esia o.
8. Eƒe to dze akpa.



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Raising Cattle

1. enyitsu
2. cow
3. calf
4. dairy cow
5. beef (meat)
6. hump
7. horn
8. tail
9. tse-tse fly
10. anemia
11. vaccination
12. abcess
13. worms
14. vermifuge
15. sprain
16. fracture
17. to plaster
18. castrate

1. This bull is healthy.
2. Has this cow ever calved?
3. We're not looking for dairy cattle.
4. Some like cattle with humps.
5. Beef are sold by weight.
6. De-horn calves when they're young.
7. This one got its tail in the manure.
8. Tse-tse flies shouldn't ruin your cattle.
9. This pregnant cow is anemic.
10. This one's hoof is split in back.
11. This bull's teeth are too rotten.
12. Have your cows vaccinated.

Enyinyinyi

1. enyitsu
2. enyinɔ
3. enyivi
4. nyinɔtsi nala
5. enyil a
6. ekpo
7. ezoti
8. asike
9. tsetsemu
10. tete
11. abui dodo
12. nutete
13. vɔklui
14. vɔkluitike
15. ɖɔli
16. ŋeŋe
17. de akalo
18. tɛ

1. Enyitsu sia ƒe lãme le nyuie.
2. Enyinɔ sia dzi vi kpo a?
3. Miele enyinɔ siwo na nɔtsi dzim o.
4. Ameɖewo lɔna enyi si ɖo kpo.
5. Enyi ƒe kpekpe ye wo dzrana.
6. Miɖe ezo na enyiviwo le ɖevime.
7. Esia tsɔ eƒe asike ɖe mi me.
8. Tsetsemu megatsrɔ miaƒe lãwo.
9. Enyinɔ sia si efu le la te.
10. Esia ƒe afɔ fee le megbe.
11. Enyitsu sia ƒe aɖuwo gble akpa.
12. Mina woanɔ abui dom na enyiwo.

Animal Traction

A. Why should you have oxen do the field work (work in the fields)?

1. So that a man's job is easier.

2. So that less time will be needed. With two oxen, you will work an acre in only four days. However, with a hoe, it will take much longer.

3. So that the abundance of the crops will increase: by doing better work in better time; by increasing the size of the fields.

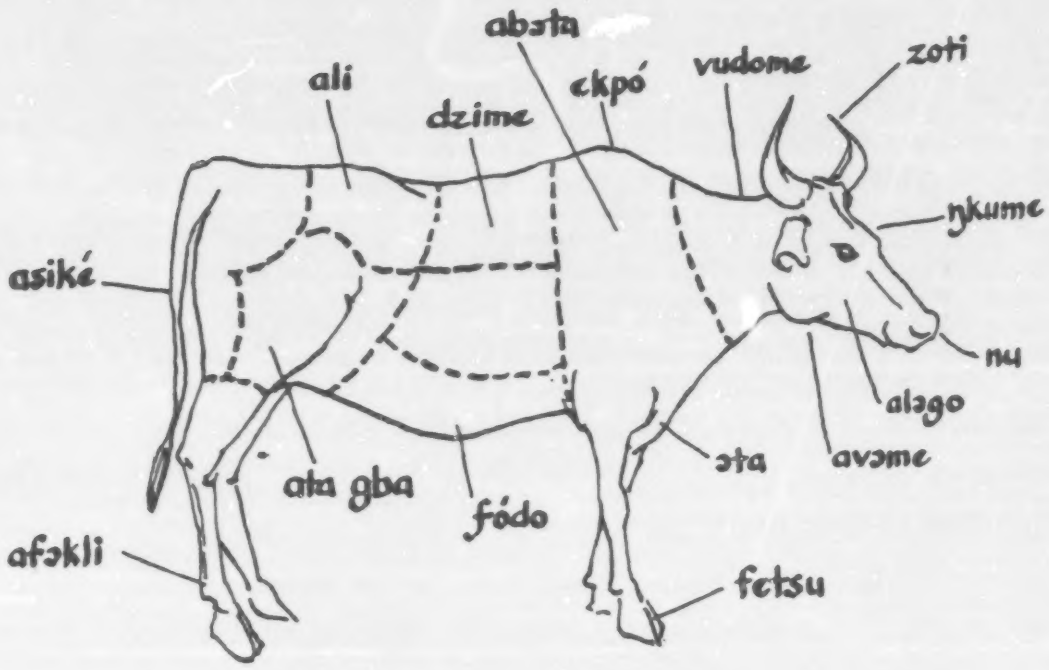
4. So that the oxen manure will nourish the soil and the crops grow better.

5. So that carrying loads of firewood or water will be easier for the women.

6. So that you can get water from far away for the home and garden.

7. So that you can make a profit on the sale of the oxen. Because they have good meat on them after three or four years' worth of work.

Mɔ fe Agbledɔ wɔwɔ kple Nyiwo



A. Nukata miatsɔ nyiwo wɔ agbledɔwó?

1. Ne ŋutsu fe dɔwɔwɔ nanɔ bɔbɔe.

2. Ne yeyiyiwo fe ame dzi dede. Kple nyi eve la, awɔ dɔ agɔti ɖeka ŋkeke ene ko. Vɔa, kple agblenu la awɔ yeyiyi sɔgbɔ wú.

3. Ne nukuwo fe agbɔsɔsɔ ɖe dzi: to dɔ nyuie wɔwɔ le yeyiyi nyuie aɖe me; to agblewo fe kekeme ɖe dzi.

4. Ne nyiwo fe mi ana nuɖuɖu anyigba eye nukuwo awɔ nyuie.

5. Ne nake kple tsi gba dodronu anɔ bɔbɔe na nyɔnuwo.

6. Ne aku tsi le ʋeme na fome la kple abɔme.

7. Ne miakpɔ viɖe le nyiwo fe dzadzra dzi. Elebena lãme le wosi nyuie le fe etɔ̃ alo fe ene fe dɔwɔwɔ vɔ megbe.

B. Choosing Oxen

1. You should choose two oxen of about the same age.

2. Thus they can work together for a number of years.

3. Don't get oxen that are too old. Training old oxen is hard; after training, they work only for a short time.

4. Don't get oxen which are still (too) young: they have no strength, they're not full grown yet, their bones aren't strong. A young steer that is working doesn't grow.

5. Get oxen that are three years old: that have four teeth. At the time they have four teeth, they are strong enough to be able to work. They're good for a number of years.

C. You should choose:

6. Oxen that are big and heavy, that are strong.

7. Oxen that are well-formed: their bones and muscles are full grown, their feet are good and strong.

8. Oxen that can't walk well aren't good for working.

9. The way oxen walk will show they can work well.

10. The horns should be strong. One can't tie a yoke on oxen whose horns are broken or bad.

11. Oxen of about the same size.

B. Enyiwo tiatia.

1. Miatia enyi eve siwo ʃe eʃe nye ɖeka.

2. Eye, woateŋu awɔ dɔ ɖe du na eʃe didiwo.

3. Migatsɔ enyi siwo tsi akpa o. Enyi tsitsiwo ʃe hehe seŋu; le hehe megbe la, wowɔna dɔ le ʃe kpui me ko.

4. Migatsɔ enyi siwo metsi o: ŋusẽ mele woŋuti o, wo metsi vɔ o, woʃe ʃuwo meseŋu o. Enyi ɖekakpui si le dɔ wɔm la metsina o.

5. Miatsɔ enyi siwo xɔ ʃe etɔ̃: aɖu ene. Le aɖu ene yi la, enyiwo ɖo ŋusẽ ateŋu wɔ dɔ. Woateŋu anɔ anyi na ʃe geɖe.

C. Miatia:

6. Enyi siwo lolo eye wo kpena hã ŋusẽ le wo ŋuti.

7. Enyi siwo kpɔ lãme nyuie: eʃuwo kple lãkɔe woatsi nyuie, afɔtiwo woaɖo ŋusẽ nyuie.

8. Enyi si mateŋu azɔ nyuie o la menyo na dɔwɔwɔ o.

9. Enyiwo ʃe zɔzɔme afia ne woateŋu awɔ dɔ nyuie.

10. Zotiwo na kpɔ ŋusẽ nyuie. Wo mateŋu abla kɔkuti ɖe enyi siwo ʃe zotiwo ŋe alo womenyo nyuie o la ŋuti o.

11. Enyi siwo ʃe lolòme anye ɖeka.

D. Training Oxen

1. If oxen are well trained a single man can use them and they will work well too.

2. When oxen are in training, or when they're not yet trained, three men should guide them:

3. One man in front; the second man on the side; the third man holding the plow.

E. How does one train oxen?

4. Oxen must be used to being driven by a man.

5. If a man is cruel to his oxen, or beats them, they will be frightened and become nasty.

6. When a man takes care of his oxen, for example he gives them a little salt to eat, the oxen will be calm and more obedient.

7. Thus, after that, you can teach your oxen to carry a yoke.

8. If the oxen don't work for, say six months, they lose their good habits.

9. During the dry season when field work is done, you can have your oxen pull loads.

10. This will insure that they don't lose their good habits.

D. Eniywo ƒe hehexɔxɔ

1. Ne enyiwo xɔ hehe nyuie ɖe la ŋutsu ɖeka ateŋu akplɔ wo eye woateŋu awɔ dɔ nyuie hã.

2. Ne enyiwo le hehete, alo womexɔ hehe vɔ o la, ŋutsu etɔ̃ woateŋu akplɔ wo:

3. Nutsu ɖeka anɔ ŋgo; ŋutsu evelia anɔ axame; ŋutsu etɔ̃lia alé agbledemɔ la.

E. Aleke woahe enyiwo ɖo?

4. Ele be enyiwo nanɔ ŋutsu ƒe kpɔkplɔ te.

5. Ne ŋutsu le ŋuta sẽm le enyiwo ŋuti alo ele wo ƒom la, enyiwo woanɔ vɔvɔ̃m, eye woawɔ anyrã hã.

6. Ne ŋutsu léa be na eƒe nyiwo la, le kpɔɖeŋume ne nawo edze vie na woaɖu la, enyiwo anɔ anyi kpoo aɖo to nyuie.

7. Eye, emegbe la, miafia kɔkuti ƒe hehe miaƒe nyiwo.

8. Ne enyiwo mele agbledemɔ ŋuti abe ɣleti ade o la, woabu woƒe nɔnɔme nyuiewo.

9. Le kuɖiɣi ne agbledɔwo vɔ la, woateŋu aza enyiwo na agba kuku.

10. Esia ana be womabu woƒe nɔnɔme nyuiewo o.

F. A Day's work for the oxen

1. When a man works, he gets tired.

2. When oxen too, work, they get tired.

3. Know that oxen need a lot of time to find food.

4. On jobs that are tiring for the oxen, such as plowing, they shouldn't work more than five hours in one day.

5. If the oxen are (constantly) lying down, see if one isn't sick, and replace it quickly with another.

F. Enyiwo ƒe dɔwɔwɔ gbe ɖeka

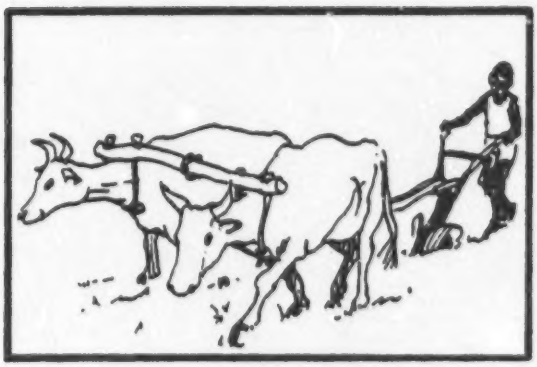
1. Ne ŋutsu wɔ dɔ la, eƒe lãme gbɔdzɔna.

2. Ne enyiwo hã wɔ dɔ la, wo ƒe lãme gbɔdzɔna.

3. Mienya be enyiwo hiã yeyiyi sɔgbɔ na woƒe nuɖuɖu kpɔkpɔ.

4. Le dɔwɔna si ateŋu ate ɖeɖi enyiwo ŋuti, abe agbleŋɔŋlɔ ene me la, enyiwo mawɔ dɔ sia awu gaƒoƒo atɔ̃ le ɖebeɖeka o.

5. Ne enyiwo nɔa anyi mlɔm la, mianya ne ɖe ƒe lãme gble la, miaɖoli kple bubu kaba.



Prenatal Consultations

1. to menstruate
2. pregnancy/foetus
3. to be pregnant
4. giving birth
5. mid-wife
6. text/examination
7. to grow
8. to swell, grow larger
9. to be weighed in pregnancy
10. weighing/weight

1. How are you feeling?
2. Are you no longer menstruating?
3. Since when?
4. Are you pregnant?
5. We can do tests for you.
6. Come to the hospital/infirmary once a month.
7. The mid-wife will speak to you about your health and the child's.
8. She will give you words of advice/warning.
9. Come and get weighed.

Nyɔnu fonɔwo ƒe Nuxlɔ̃ame Nyawo

1. do le aƒeme, kpɔ ɣleti, dɔ asi anyi
2. fu
3. efu le esi
4. vidzidzi
5. nyɔnu vixela
6. dodokpɔ
7. tsi
8. ho
9. dɜ fu
10. fu dada

1. Aleke lãme le nawo ɖo?
2. Megale dodom le aƒeme o a?
3. ɣekaɣi?
4. Efu ye le asiwo a?
5. Miateŋu awɔ dodokpɔ nawo.
6. Nava kɔ̃dzi ziɖeka le ɣleti me.
7. Nyɔnu vixela aƒo nu nami tso miaƒe lãmesẽ kple ɖevia ŋuti.
8. Agblɔ nuxlɔame nyawo nami.
9. Miava nɔ efu dam.

1. anemia
2. malaria
3. to abort
4. abortion
5. womb/uterus
6. a good diet
7. vegetable
8. fruits
9. meat
10. eggs

1. Malaria can ruin your pregnancy.
2. The foetus grows in your womb.
3. Eat well.
4. Eat meat, eggs, vegetables and fruits.
5. Wear clothes that are good and loose (large).
6. Wear shoes to prevent worms and injuries.
7. Bathe often.

1. tete
2. atiketsi
3. ɖe fu
4. fu ɖeɖe
5. nyonume
6. nuɖuɖu nyuie
7. ama
8. atikutsetsewo
9. elã
10. azi

1. Atiketsi ateŋu agble wo fu.
2. Ðevi vukoe tsina le miaƒe nyɔnume.
3. Miɖu nu nyuie.
4. Miɖu elã, azi, amawo kple atikutsetsewo.
5. Miado awu siwo lolo nyuie.
6. Miado afɔkpa ɖe avɔklui kple abiwo ta.
7. Mianɔ tsi lem enuenu.

Post-Natal Consultations

1. childbirth
2. breast-feeding
3. porridge
4. sterilisation of a bottle
5. diarrhea
6. stools
7. vaccination
8. shots

1. Take your children to the pediatric clinics.
2. Have your children weighed.
3. Breast-feeding is better than anything else.
4. A dirty bottle or spoon can make the child sick.
5. Boil your drinking water.
6. Breast-feed for at least one year.
7. Vary your child's diet.
8. If the child gets sick, it's important that he sleeps a lot.
9. Shots help cure illnesses.
10. Vaccinations keep people alive and fight against diseases.
11. There are many ways to space out your births.
12. See your doctors.

Vinɔwo ƒe nuxlɔ̃ame nyawo

1. vidzidzi
2. enɔ nana ɖevi
3. zɔgbɔ
4. "biberoɳ" ɖaɖa
5. minyenye
6. miwo
7. abɔta sisi
8. abui dodo

1. Miklpɔ mia viwo yi ɖeviwo ƒe kɔ̃dzi.
2. Miada ɖeviwo.
3. Evinɔ ƒe no nana ɖevia enye nyuietɔ wu.
4. Biberon alo gatsi ƒoɖi atenu ana dɔlele ɖevia.
5. Miaɖa tsi si miano.
6. Miana nɔ ɖevi vaseɖe ƒe ɖeka.
7. Mianɔ nuɖuɖu ɖɔlim na ɖevi la.
8. Ne ɖevia dze dɔ la eve be woadɔ alɔ sɔgbɔ.
9. Abui dodo le vevie na dɔlele ƒe vɔvɔ.
10. Abɔta sisi xɔa ame ɖe agbe eye wowɔ aua kple dɔlelewo.
11. Mɔ geɖewo le si woateɳu adidi miaƒe vidzidziwo ɖe megbe.
12. Miakpɔ miafe dɔyɔlawo.

Health Beliefs and Practices

A. Meaning and Value of Health

1. What do the people consider a state of wellness to be? of illness?

2. How important is good health?

3. What are the expectations around being healthy; do people consider it natural to be healthy or ill?

4. What general changes in the quality of health do the people desire? for which subgroups? nutrition, disease eradication, sanitation, water supply, longer life?

B. Health Maintenance

1. What beliefs do people have concerning organs and systems of the body and their functioning?

2. What are their beliefs concerning preventing illnesses? do they think it's possible?

3. What are the attitudes to vaccinations and immunizations?

C. Hygiene and Health

1. What are local attitudes and practices concerning washing parts of the body? clothing? teeth? wearing shoes?

2. What are the beliefs concerning benefits of these hygenic practices?

Lamesẽ Dzixɔse Kple Nudɔwɔwɔ

A. Lamesẽ ƒe gɔmeɖeɖe kple eƒe asixɔxɔ

1. Nukae amewo kpɔna be enye lamesẽ ƒe nɔnɔme alo dɔlelé ƒe nɔnɔme?

2. Nukata lamesẽ nye nu vevie ɖo?

3. Nuka woenye mɔkpɔkpɔ na lamesẽ; ɖee amewo buna be lamesẽ alo dɔlelé wonye nusiwo dzɔna goɖo a?

4. Tɔtrɔ kae amewo le didim le lamesẽ nyawo gome? na ɖeviwo a? na ametsitsiwo a? nuɖuɖu a? dolelé tsotsro, kɔkɔenyenye, tsinana kple agbe didi a?

B. Lamesẽ lelé ɖe te

1. Dzixɔse kae le amewo si tso ame ŋutilã ƒe akpawo kple ŋutilã ƒe nɔnɔme kpakple woƒe dɔwɔwɔ ŋu?

2. Nukae nye woƒe dzixɔse ɖe nusiwo xea mɔ na dɔlelewo? ɖee woxɔe se be nusia le bɔbɔe hã?

3. Aleke amewo susuna tso abɔtasisiwo ŋu?

C. Kokoenyenye kple lamesẽ

1. Nɔnɔme ka woe dze na ŋutilã ƒe akpa ɖewo ƒe kɔkɔenyenye hã? awuɖoɖo? aɖuwo? afɔkpadodo?

2. Viɖe kae amewo kpɔna tso kɔkɔenyenye ƒe wɔnawo me?

D. Disease

1. What are the general beliefs concerning cause, prevention, diagnosis and treatment of illness? Theories of disease?

2. What is the general understanding and attitude to Western medicine?

3. Are sorcerers thought to cause disease? how? can this be prevented?

4. What diseases can be identified locally? What are their symptoms? How are they treated?

E. Nutrition

1. What foods are available? Seasonal differences; grown or purchased, are they cost-affordable?

2. What foods usually make up the diets among certain groups e.g. children? How are they prepared? Does it vary seasonally?

3. How many meals are prepared each day? how are they served, when eaten? who eats together?

4. Are foods used to treat disease? to prevent illness?

5. Are certain foods thought to make one stronger?

6. What do the people consider is lacking in their diet?

D. Dɔlelé

1. Nuka woe nye dzixɔse blibo tso nya siawo ŋu: dolelémɔnúwo, mɔxexe, sidzedze kple dɔyɔyɔ? Nukae amewo nya tso dɔlelé ŋuti?

2. Nugɔme sese blibo kple nɔnɔme kawoe tso yevuwo ƒe dɔyɔyɔ ŋuti?

3. Ðee amewo bua be dɔlelέwo tsoa dzoɖuame alo adzetɔwo gbɔ a? Aleke nusia vana eme? Aleke woateŋu xe mɔ na nusia?

4. Dɔlelé kawoe woateŋu ado dzesi be wonye nuto sia me tɔ? Aleke woƒe dzesiwo le ɖo? Aleke woayɔ wo?

E. Nuɖuɖu

1. Nuɖuɖu kawoe le afisia? Ðee woɖona loo alo ƒlena woa? Ðee woƒlena nu siwo xɔ asi vɔa womehiã oa?

2. Aleke woɖana wo? Ðee nuɖuɖuwo tona vovo le yeyiyiwo me a?

3. Zi nenie mieɖa nu gbeɖeka? ɣekaɣi woɖuna wo? Amekawoe ɖua nu ɖe ɖu? Aleke womana wo ɖe agbame?

4. Ðee nuɖuɖuwo wɔa dɔ ɖe dɔlelέwo dzi mahã? alo xea mɔ na dɔlelé a?

5. Ðee nuɖuɖu ɖewo nana ŋusẽ mahã?

6. Nukae amewo susuna be wohiãna le yewo ƒe ɖuɖuwo me?

F. Food Storage, Preparation and Consumption

1. What techniques are used to preserve and store foods?
2. Where stored and for how long, in what state?
3. What utensils are used in food preparation, how cleaned and stored?
4. How can food become contaminated; what is done to prevent this?

G. Maternal and Child Nutrition

1. What foods do women eat when pregnant? when lactating? Are they adequate?
2. What are the nursing habits; schedule, supplements, weaning?
3. When are other foods introduced? which foods?
4. Are feeding practices changed when child is sick?

F. Nuɖuɖuwo dzadzrado, woɖaɖa kple ɖuɖu

1. Aɖaŋu kawo amewo wɔna hena nuɖuɖuwo dzadzraɖo?

2. Afika woe wodzrana wo ɖo? na ɣeyiɣi kawo? le nɔnɔme ka me?

3. Agba kawoe wozana na nuɖuɖu; aleke woklɔna wo? aleke woléna be nawo ɖo?

4. Aleke nuɖuɖu ɖewo woateŋu ába dɔlelé na amewo? Aleke woxeà mɔ na nusia?

G. Vidada kple ɖevi fe nuɖuɖu

1. Nuɖuɖu kae nyɔnuwo ɖuna ne efu le wosi? Ne notsi le vavam? Ðee nusiawo dze a?

2. Aleke vidada nana no? Nuka woe kpena ɖe notsia ŋu? Aleke woxɔa no le ɖevi si? Nukae amewo susuna tso noxɔxɔ le ɖevisi ŋu?

3. ɣekaɣi wo dɔlina nuɖuɖu bubuwo? Nuɖuɖu ka?

4. Ðee woɖɔlina nuɖuɖu na ɖevi ne edze dɔ a?

H. Problems of Nutrition

1. Is there malnutrition in the area? who is affected?
2. Are there diseases of malnutrition? who is affected?
3. Do the diets seem to lack any essential nutrients? what is the cause?
4. Is there a hungry season? when?

I. Environmental Sanitation

1. Water
   - i. What sources of water are used in the community? For what purposes? does water supply vary by season? is it adequately protected from contamination?
   - ii. How much water is used for what purposes per person per day?
   - iii. Are sources contaminated? is the problem of contamination understood?
   - iv. What are beliefs, attitudes, desires concerning water supply?
2. Waste Disposal
   - i. What are practices and attitudes concerning fecal elimination and disposal?
   - ii. What is understanding concerning diseases being spread by fecal contamination?
   - iii. How are garbage, trash, etc. disposed of? do they prevent health problems? do people understand this health problem?

H. Nuɖuɖuɖoɖo ƒe kuxewo

1. Ðee nuɖuɖu mesɔgbɔ le nuto sia me o a? Amekawo dzie nusia tena ɖo?

2. Ðee nuɖuɖu ƒe manyomanyo na dɔlelé a?

3. Ðee nuɖuɖu ƒe ɖoɖo hiã nu vevie aɖewo a? Nukatae?

4. Ðee dototo ɣeyiyi wole a? ɣekayie?

I. Lamesẽnyagbo kpokpo le nutoame

1. Tsi

a- Afikae tsi si wozana dzɔ tso? Le nuka ta? Ðee tsi sia tsoa tsidzadzaŋɔliwo a? Ðee wonye tsi si womenana dɔlele ɖeke oa?

b- Tsi ƒe agbɔsɔsɔ hiã na amesiame le gbeɖeka? Nukatae?

c- Ðee dɔlékuiwo le tsidzɔƒewo a? Ðee wotsona nusiawo kuna ɖe dɔlelέwo kaka ŋu a?

d- Nukawoe nye amewo ƒe dzixɔse, nɔnɔme, dzodzro, siwo ku ɖe tsi nana ŋuti?

2. Aɖukpodzi nuwo

a- Nukae amewo susuna tso afodzi dede ŋu? Aleke wowɔna ɖo?

b- Gɔmesese kae le tso dɔlelέwo baba le afɔdziwo ƒe bemalémalé ŋu?

c- Belelé kae wotsona na duɖowo? Ðee woxena mo na lamesẽ ƒe kuxewo a?

d- Ðee amewo se duɖowo dzadzraɖo ƒe kuxe sia gome a?

J. Health Systems

1. Traditional

i. What types of traditional medical practitioners are there? Do they prevent? diagnose? treat? deliver babies?

ii. What services do they provide?

iii. What is their general theory of disease? what medicines and treatments are used?

iv. Who uses these services, what are their attitudes toward the practitioners and the care they give?

2. Western

i. What types of facilities and services are available: personal? accessibility?

ii. General theory of disease, medicines and treatments?

iii. What groups use these services? don't use them? why?

iv. What are the general attitudes toward these practitioners and services?

K. Family decision-making

1. Who generally makes family health decisions? what to do when someone is sick, whether to take preventive measures, diet, where and when to seek treatment?

2. Is there a typical order in which various family members receive health care?

3. Are family members involved in prevention, diagnosis, or treatment of certain disease?

4. What is the family attitude toward a member who is sick? What aid do they provide?

J. Lamsẽnyagbɔ kpɔkpɔ ƒe ɖoɖowo

1. Le de kɔnuwo me

a- Aƒemdɔyɔla kawoe li? Ðee wowɔna mɔxenuwo? dzesi dɔnuwo alo dɔyɔyɔ a; ɖee wodzina via?

b- Aleke woyɔna woƒe dɔwo ɖo?

c- Susu tɔxe kae le wosi ɖe dɔlelé ŋuti? Atike kawo ŋudɔ wowɔna? Aleke woyɔna dɔwo ɖo?

d- Amekawoe xɔna nusiawo dzi eye aleke nye woƒe nɔnɔme?

2. Le yevu me

a- Amekawo kple nukawo le mia gbɔ xena miafe kpekpeɖeŋu le dɔyɔyɔme? Dɔkita kɔ̃dzi? Atike ƒleƒe? Vidziƒe?

b- Susu kae le wosi ɖe dɔlelé ŋuti? Atike kawo ŋudɔ wowɔna? Aleke woyɔna dɔwo ɖo?

c- Amekawoe xɔna nusiawo dzi? Amekawoe mexɔna se o? Nukata?

d- Nɔnɔme tɔxe kawo miekpɔna tso amesiawo ƒe dɔwɔwɔ ŋu?

K. Fomewo ƒe dzodzro

1. Amekae kpɔa ƒome ƒe lamesẽnyawo gbɔ?

2. Ðee lamesẽnyawo zɔna ɖe tsitsi nu a? ŋutsu alo nyɔnu a?

3. Ðee ƒometɔwo kpena ɖe dɔlelé aɖewo ƒe mɔxexe, dzesinuwo kpakple dɔyɔyɔ ŋuti a?

4. Nukae ƒometɔwo wɔna ne ame aɖe dɔ le ƒomea me? Kpekpeɖeŋu kae wonanɛ?

School Gardening

1. In the school field or garden, everyone can have a garden.
2. Turn the earth well and spread cow manure on it.
3. Make mounds and put the seeds on them.
4. You can plant different kinds of crops in your gardens: vegetables, beans, corn or cassava.
5. When the crops grow and you notice that there are a lot in one place (that they're thick), you can thin them out. This allows the remaining ones to do better.
6. Water is of the first order. If the plants don't get enough water, they can't do well.
7. If it's raining you don't have to water your crops.

Suku ƒe abɔwo wɔwɔ

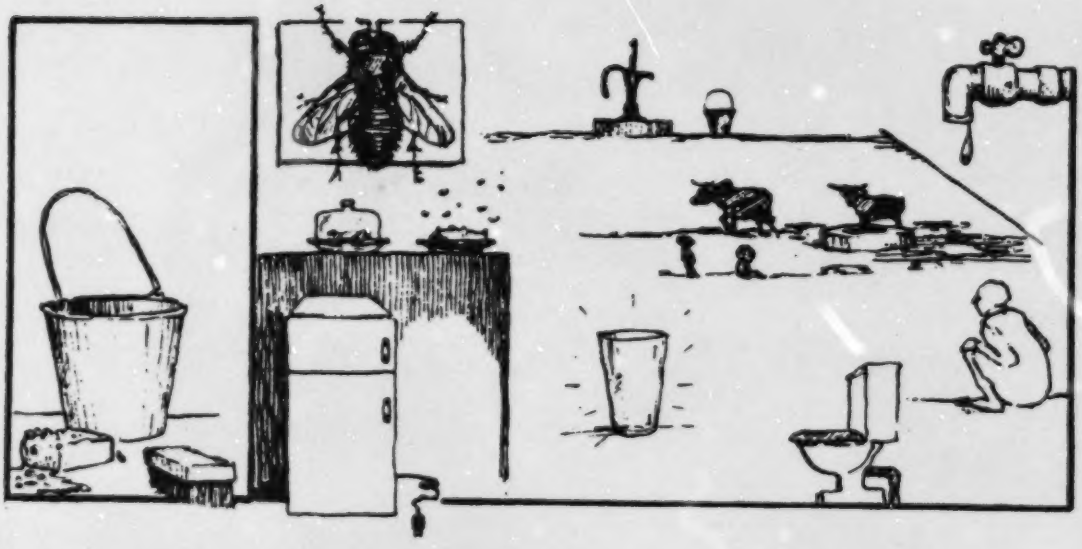
1. Le suku ƒe agble alo abɔ me la amesiame awɔ eƒe abɔ.
2. Miaku anyigba nyuie eye miaku enyi mi kɔɖe edzi.
3. Miaƒo kpo eye miaɖo nukuwo ɖe edzi.
4. Miateŋu aɖo nuku vovovowo ɖe miaƒe abɔwo me: amawo, ayi, ebli alo agbeli.
5. Ne nukuwo mie eye miekpɔ be woseɔgbɔ ɖe teƒe ɖeka la miateŋu aho ɖe le woneewo gbɔ. Esia ana be mamleawo awɔ dɔ nyuie.
6. Etsi enye nu gbãtɔ. Ne etsi mele nukuawo gbɔ dem nyuie o la, wo mateŋu awɔ dɔ nyuie o.
7. Ne etsi le dzadzam la mehiã be miagawu tsi miaƒe nukuwo o.

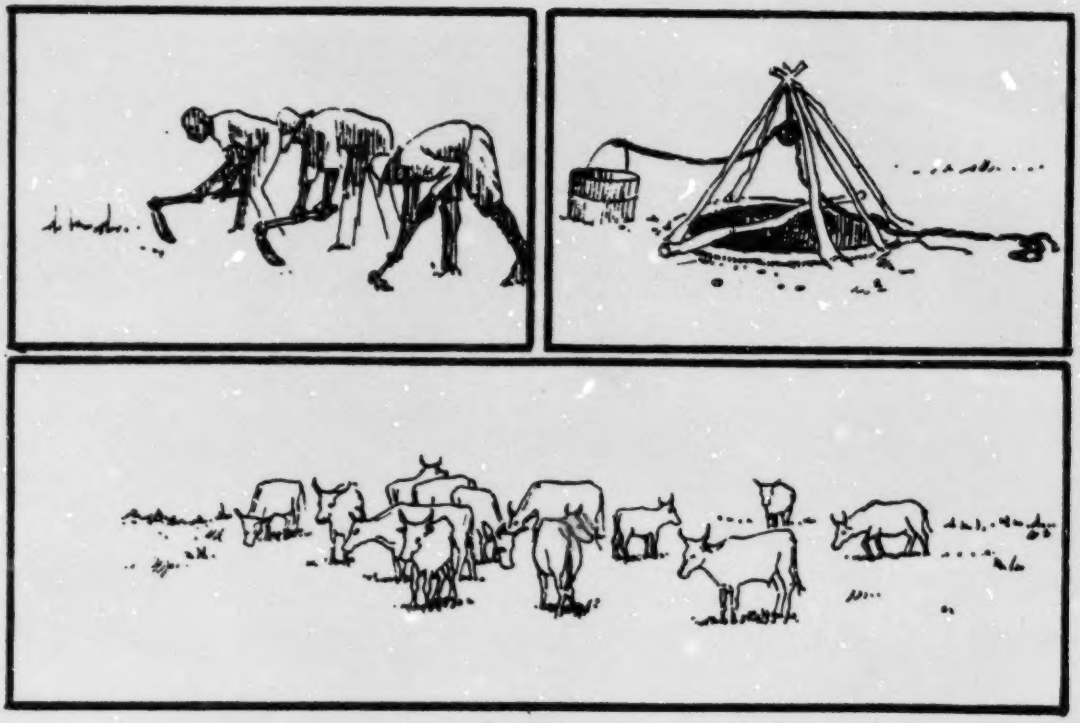
Taking Care of Water: Wells, Dams and Latrines

1. When the water in a reservoir (dam) dries up, don't drink it.
2. Boil water before drinking it because diseases are in stagnant water.
3. When you boil water all the germs die.
4. Boiled water or water that has been filtered is really good for babies.
5. Don't wash clothes in the reservoir.
6. And if someone has guinea-worm or a sore, they shouldn't put it in the water.
7. Wells need lots of care. Build a good wall aroung the opening.
8. Wells shouldn't be located close to latrines.
9. It is important that wells not be in valleys nor latrines on hills.

Ɛtsi ƒe Belelé: Vudo, Anyikpo kple Afɔdzi ƒe Nyawo

1. Ne anyikpo ƒe tsi de ade la mieganoe o.
2. Miɖa tsi haƒi ano, elabena dɔlelé le tsi sasra si va tɔte ɖe teƒe ɖeka me.
3. Ne mieɖa tsi la dɔlekuiwo aku keŋ.
4. Tsi ɖaɖa alo tsi si wozrɔ̃ kple tsizrɔ̃nu la nye tsi nyuie ɖe vevietɔ na vifɛ̃wo.
5. Mieganya nu ɖe anyikpo me o.
6. Eye ne atɔ alo abi le ame aɖe ŋuti la megatsɔe de tsi la me o.
7. Vudowo hiã belelé ŋutɔ. Miatu nu vudowo nu nyuie.
8. Vudo manɔ afisi medidi le afɔdzi gbɔ o.
9. Vevietɔ vudo manɔ balime eye afɔdzi anɔ totame o.





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